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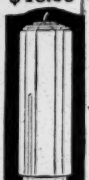

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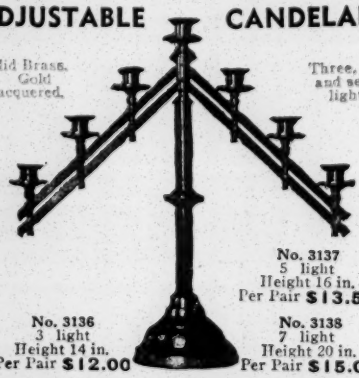

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THE HOLY SHROUD OF TURIN.

Eloquent Record of the Passion.

TWICE DURING the past four years, in 1931 and in 1933, more than a million pilgrims from all parts of the world visited Turin to venerate one of the most unique and most precious relics in the possession of the Church—the Holy Shroud in which the Body of Christ was wrapped after His death on the cross. Eagerly the pilgrims gazed on the long linen cloth, stretched out in a jeweled frame above the main altar of the cathedral, and read there Christ's own record of the divine drama of Calvary. Between two dark lines where the cloth was scorched by a fire, there are the imprints of the entire front and back of the Sacred Body. The two figures, in faint, reddish-brown color, are placed head to head along the length of the cloth and show, in darker tint of the same color, all the familiar details of the Passion—the traces of the scourging, the trickles of blood where the crown of thorns encircled the head, the marks of the nails in hands and feet, and the spear-wound in the side.

It is little wonder that the pilgrims were moved to the depths of their souls. Prelates and princes of many nations bowed down in humble homage with the lowliest of the faithful. Scholars and scientists knelt side by side with peasants and workingmen. Hosts of children and troops of soldiers reverently saluted the ensign of Christ's victory over death. Most touching of all, throngs of invalids and cripples came to look upon the vestiges of suffering left by Him who " bore our infirmities and carried our sorrows." It was a manifestation of faith and piety that

vividly recalled the prophecy: "I, if I be lifted up from the earth, will draw all things to myself." [1]

The exposition of 1931 is especially memorable. It was the first time since 1898 that the Holy Shroud was taken from its triple silver casket and exposed to human eyes, and the first time in history that scientists were allowed to examine the cloth and the imprints through the microscope. The first photographs of the Shroud, taken in 1898, had already provided evidence which convinced even unbelieving scientists of the authenticity of the relic. The examination of the Shroud itself in 1931, together with a new set of photographs, yielded still more decisive evidence. Modern science, with its rigorous methods and its dispassionate judgment, has confirmed the age-old judgment of the Church and the instinctive piety of the faithful. It gives us the welcome assurance that the two figures on the Shroud, with their eloquent record of the Passion, are really the imprints of the martyred Body of Christ, and that the majestic portrait of the Holy Face revealed by the photographs of the Shroud is the true likeness of Christ as He appeared in death.

The Historical Objection.

There was a discordant note, however, amid the joy and enthusiasm which greeted the announcement of the new evidence. Some still maintained that the Shroud of Turin is a spurious relic. They still regarded as conclusive Canon Chevalier's thesis (*Etude Critique sur l'origine du Saint-Suaire de Lirey-Chambery-Turin*) that it is a common piece of cloth upon which the two figures were painted about the middle of the fourteenth century, and they reminded the world that this thesis is based upon documents of unquestionable genuineness. These documents, given in an appendix to Canon Chevalier's work, tell the following story.

During the second half of the fourteenth century our present Shroud of Turin was enshrined at Lirey, in the diocese of Troyes in France. In 1389 the Legate of Robert of Geneva, the Antipope reigning at Avignon under the title of Clement VII, granted permission to hold expositions of the Shroud without the authorization of Pierre d'Arcis, the Bishop of Troyes. When the Canons of Lirey proceeded to act on this indult, Pierre

[1] John 12: 32.

d'Arcis ordered their dean to withdraw the Shroud from public veneration. The dean refused and was confirmed in his refusal by a warrant of King Charles VI, issued at the request of Geoffrey de Charny II, Lord of Lirey and patron of the church of the Holy Shroud. Later, however, on the protest of Pierre d'Arcis, the king ordered one of his officers to take charge of the Shroud till a decision should be given. De Charny then appealed to the Anti-pope, who replied with a rescript renewing the indult granted by the legate and imposing silence upon Pierre d'Arcis. This brought the whole affair to a climax. Pierre d'Arcis sent a counter-appeal to Avignon, accusing de Charny and the dean of perpetuating an impious fraud. He declared that the cloth which they were exhibiting at Lirey as the true Shroud of Christ with the imprints of the Sacred Body was a painted forgery, and that the artist himself had confessed the fraud thirty-four years earlier to the then reigning Bishop of Troyes. Robert of Geneva decreed that the Canons of Lirey might continue exhibiting the Shroud for public veneration, provided they dispensed with all ceremony in doing so and announced on each occasion that this was not the true Shroud of Christ, but a representation of it. At the same time he again ordered Pierre d'Arcis, under pain of excommunication, to be silent and not to interfere as long as these conditions were observed.

The Verdict of History.

It seems strange to-day that the majority of critics should have accepted Canon Chevalier's thesis as "an absolutely conclusive demonstration" of the spuriousness of the Shroud of Turin. That thesis has broken down completely in presence of the scientific proof that the images on the Shroud are not paintings at all, and least of all paintings of the fourteenth century. Apart from that, it is disproved on historical grounds alone.

The decree of Robert of Geneva, to which opponents of the Shroud attach so much importance, is worthless. Robert made no effort to verify the facts and ordered no examination of the Shroud. He simply accepted the word of Pierre d'Arcis and gave a decision inspired by worldly prudence more than by a desire to bring out the truth. He could not ignore the grave

charges made by Pierre d'Arcis, nor could he afford to offend the king, who was his chief supporter in his usurpation of the papacy, so he gave a diplomatic reply, which showed him true to his character as an astute time-server and a man " of broad conscience ".[2]

The whole case against the Shroud of Turin really rests upon the memorial of Pierre d'Arcis to the Anti-pope, for the account given there as to the origin of the Shroud is unconfirmed. Pierre d'Arcis himself gives no confirmation; Nicholas Camuzat,[3] the historian of the diocese of Troyes, gives none; and Canon Chevalier, the leader of the attack on the Shroud, gives none. Canon Chevalier searched the archives of Troyes and brought forward every document he could find that made any reference to the Shroud. All told, he gives us the text of thirty-three documents. Four of them actually favor the authenticity of the Shroud. Of the rest, the majority say nothing whatever of the origin of the Shroud or of the nature of the images. A few of them do say, or imply, that the images are paintings, but they depend on the memorial of Pierre d'Arcis and merely reëcho his assertion. There is not a single *independent* document confirming that assertion.

Taken on its own merits, the memorial of Pierre d'Arcis is untrustworthy, because it was written in anger and betrays a strong bias against de Charny and the dean of Lirey. The Anti-pope himself, in his rescript to de Charny and in his final decree, declares that Pierre d'Arcis was angry with his opponents for obtaining an indult to exhibit the Shroud without his permission. He was still more angry with them when they ignored his command to withdraw the Shroud from public veneration, and invoked the intervention of the king to prevent him from taking action against them. And he was hurt and humiliated when the Anti-pope upheld his opponents and put him under silence in the rescript to the layman de Charny, leaving the outraged bishop to learn of this censure from common report. Pierre d'Arcis' memorial is a violent outburst over his grievances and a piece of special pleading in his own defence. He is so intemperate in his language, so bitter in his animus against those whom he accuses, so reckless in imputing to them the basest

[2] Pastor, *History of the Popes*, Vol. I, p. 133.

[3] *Promptuarium Sacrarum Antiquitatum Tricassinae Dioecesis*, 1610.

motives, that we cannot rely on his unsupported statement that they were guilty of the meanest kind of fraud.

Finally, Pierre d'Arcis' memorial is completely discredited by historical facts. He asserts that the Shroud was painted and first brought to public notice at Lirey about the year 1353. It is certain that the Shroud of Lirey-Turin was preserved in the cathedral of Besançon from 1208 till 1349, and that it bore then the same images that it bears now.[4]

The manner in which the Shroud was transferred from Besançon to Lirey may explain how Pierre d'Arcis could honestly make the charges that he did. In 1349 the cathedral of Besançon was struck by lightning and burnt to the ground.[5] During the fire the Shroud was removed from its shrine, stolen really, and passed into the hands of Geoffrey de Charny I. In 1353 de Charny placed it in the collegiate church which he had founded near his castle at Lirey. About the same time the rumor went abroad that the Shroud had been recovered at Besançon, and a cloth bearing the figure of Christ was actually shown there. We know now that this was a painted copy of the Shroud that had been taken to Lirey.[6] At the time, however, many believed that it was the original Shroud, and that Lirey possessed a painted copy. It is thought that the elder de Charny, wishing to keep the Shroud at Lirey, engaged an artist to make a copy and secretly sent this to Besançon. Whether this be so or not, there is no doubt about the main fact, namely, that our present Shroud was at Besançon from 1208 onward, nearly a century and a half before the date when Pierre d'Arcis said it was painted and first produced at Lirey.

From Besançon the Shroud has been traced back to Constantinople. Robert de Clary, chronicler of the Fourth Crusade (1204), relates that it was preserved there in the church of Our Lady of Blachernes and was exposed every Friday for public veneration, "stretched upright, so that all could well see the

[4] N. Noguier de Malijay, *La Santa Sindone di Torino*, pp. 15-17.

[5] In 1532, when the Shroud was at Chambery, a fire in the Sainte Chapelle scorched the cloth, which was folded in its silver reliquary, causing the two dark lines which are now so prominent. Besides these traces of the fire at Chambery, there are several burnt spots which certainly existed before that fire and were certainly not caused after the arrival of the Shroud at Lirey. They serve, therefore, to identify our present Shroud with the one that was rescued from the fire at Besançon in 1349.

[6] P. Vignon, *The Shroud of Christ*, pp. 62-75.

image of our Saviour ".[7] It was during the Fourth Crusade that the Latins sacked the Imperial City and looted its churches. The Shroud fell into the hands of the knight Otho de la Roche, who led the attack on the church of Our Lady. Otho sent it to his home in Franche Comté, and in 1208 his father presented it to Amédée de Tramelay, Archbishop of Besançon.[8]

We have the testimony of several eye-witnesses that the Shroud was at Constantinople during the second half of the twelfth century, the earliest testimony being given in 1150.[9] When was the Shroud brought there, and whence did it come?

In 670 a French bishop named Arculfus made a pilgrimage to Jerusalem and saw there a linen sheet which bore the figure of our Lord upon it, and which the faithful of Jerusalem believed to be the actual Shroud of the Sepulchre. The story of this pilgrimage, as related by Arculfus himself, is recorded by St. Adamnan, a Benedictine abbot of the island of Iona off the coast of Scotland, where Arculfus found shelter after being shipwrecked on the homeward voyage.[10] An abridgment of St. Adamnan's work by Venerable Bede became widely known.[11] It is referred to by two later pilgrims—a French monk named Bernard in 870,[12] and Peter the Deacon, a monk of Monte Cassino, in 1140.[13] Both these pilgrims approve Arculfus's description of the Shroud as accurate. It seems logical to conclude that the Shroud was transferred from Jerusalem to Constantinople between 1140 and 1150.

In this, however, there is a difficulty. Arculfus states that the linen sheet which he saw at Jerusalem was about eight feet long, whereas our present Shroud, which passed from Constantinople to Besançon, is thirteen and a half feet long. Some explain the discrepancy by supposing that only a part of the sheet was extended so as to show the frontal figure in an upright position. If the sheet were fully extended upright, the dorsal figure on the upper portion would represent our Saviour with

[7] As quoted by A. S. Barnes, *The Holy Shroud*, p. 54.

[8] P. A. Beecher, *The Holy Shroud*, pp. 54-60.

[9] A. S. Barnes, *The Holy Shroud*, p. 53.

[10] *De Situ Terrae Sanctae*, Migne, *P. L.*, 88, col. 779-814.

[11] *Historia Ecclesiastica*, Lib. V, cap. XV–XVII, Migne, *P. L.*, 95, col. 255-258.

[12] *Itinerarium in Loca Sancta*, Migne, *P. L.*, 121, col. 572.

[13] *Liber de Locis Sanctis*, Migne, *P. L.*, 173, col. 1121.

head down and feet up. This portion may have been kept folded, or the sheet may have been suspended at the centre over a rod. This latter seems to have been the way in which the Shroud was exhibited at Constantinople.[14]

Others think that Arculfus referred to the entire length of the Shroud, but in terms of the ancient Piedmont foot (*piede Liprando*), which equals 20.223 inches in English measure.[15] Eight feet in the ancient measure equal 13.482 feet in English measure, just a trifle less than the actual length of the Shroud of Turin, and Arculfus said " about "—" mensuram longitudinis *quasi* octonos habens pedes ".

There is a further difficulty, however, in the view that the Shroud was taken from Jerusalem to Constantinople between 1140 and 1150. This was during the period of the Latin Kingdom of Jerusalem and of the Second Crusade, led by St. Louis of France. Constantinople took no part in that Crusade, and the Latins deeply resented her indifference. If so precious a relic as the Holy Shroud were removed from Jerusalem at that time, it would most probably have gone to the West rather than to the Eastern capital.

Some authors think it more likely that the Shroud was taken to Constantinople in 432. The Greek historian Nicephorus Callistus [16] relates that in that year the Empress Eudocia, during a pilgrimage to Jerusalem, sent the grave-cloths of our Lord to Constantinople for a church she was building in honor of the Mother of God. There is no explicit mention of the Shroud, but it is considered justifiable to interpret the account as meaning that Eudocia secured all the linens of the burial, the Shroud proper together with the long narrow bindings. Those who hold this view believe that Eudocia left a replica of the real Shroud at Jerusalem, which was venerated as a secondary relic, or came in time to be taken for the original.[17]

Although it is not certain when the Shroud was transferred to Constantinople, it is quite clear that there was a constant tradition that the Shroud of our Lord was preserved by the Church. Besides the witnesses already cited, there are others

[14] P. Vignon, *Etudes*, 20 June, 1932, p. 672.

[15] A. Tonelli, *Rivista dei Giovani*, 15 Sept., 1933, p. 535.

[16] *Historia Ecclesiastica*, Lib. XIV, cap. II, Migne, *P. G.*, 146, col. 1061.

[17] A. S. Barnes, *The Holy Shroud*, p. 52.

who testify to that tradition. In the eighth century St. John Damascene [18] mentions the Shroud among the relics to be venerated on account of their connexion with our Lord. A century earlier we have the testimony of St. Braulion,[19] Bishop of Saragossa and one of the lights of the Church in Spain. While discussing whether our Lord reässumed all the Blood He had shed during the Passion, St. Braulion refers to the Shroud as one of the relics upon which traces of the Precious Blood had been left, and speaks of the Shroud as still in the possession of the Church.

One of the most interesting of the early references to the Shroud is that of St. Nino, niece of the Patriarch Jobenal of Jerusalem and spiritual mother and apostle of the Georgians. She had a special devotion to the relics of the Passion and during the years of her training under Niaphori, " the most learned Christian in Jerusalem," diligently inquired as to their whereabouts. The Shroud, she was told, had been taken by Peter for safekeeping, but she could not find out where it was kept, though she was convinced that, like the true cross, it was still in existence. St. Nino's reference to the Shroud occurs in the story of her life, dictated by her shortly before her death in 338 and still extant in several early Georgian and Armenian manuscripts.[20]

A still earlier allusion to the Shroud is found in the apocryphal Gospel of the Hebrews, in a passage preserved for us by St. Jerome.[21] It reads as follows: " Dominus autem, cum dedisset sindonem servo sacerdotis, ivit ad Jacobum, et apparuit ei." Some commentators are tempted to read " Simon Petrus " in place of " servo sacerdotis," for the text appears to be corrupt. The passage is at least an indication of the belief in the second century that the Shroud of our Lord was preserved after the Resurrection.

It is true that there are rather serious gaps in the recorded history of the Shroud from the middle of the twelfth century backward, but this cannot be fairly urged as an objection. St. Nino's account goes to show that the Shroud was kept hidden during the first three centuries, which is exactly what we should

[18] *De Imaginibus Oratio* III, Migne, *P. G.*, 47, col. 647.

[19] *Epistola* XLII, Migne, *P. L.*, 80, col. 689.

[20] *Studia Biblica et Ecclesiastica*, Vol. V, as quoted by P. A. Beecher, *The Holy Shroud*, pp. 160-172.

[21] *De Viris Illustribus*, cap. II, Migne, *P. L.*, 23, col. 611.

expect from the circumstances of the persecuted Christians in Palestine, and from the fact that both Jews and pagans would have been repelled by the exhibition of a winding-sheet that had enveloped a body done to death by crucifixion. It is quite likely, moreover, that documents referring to the Shroud during the centuries following the Peace of Constantine were lost or destroyed—witness the burning of the library of Alexandria. Considering the times, it is really remarkable that so many written records have survived—records that give a morally continuous narrative, since they establish a constant tradition that the Shroud of our Lord was preserved by the Church, and enable us to trace at least the broad outlines of its history up to the time of its appearance at Lirey. That is as much as can be reasonably expected. It is more than sufficient to demolish the whole case against the Shroud as based upon the memorial of Pierre d'Arcis.

From its arrival at Lirey up to the present every event in the history of the Shroud is known. During this period the Shroud was triumphantly vindicated against the charges of Pierre d'Arcis. If it really were a painting, it was inevitable that its artificial character would be detected, as happened with the painted copy at Besançon and with every other so-called rival.[22] The Shroud was frequently handled and examined and exposed to public view. The memorial of Pierre d'Arcis and the decree of the Anti-pope Clement VII were commonly known. And what was the final result? All doubt vanished and belief in the authenticity of the Shroud became fixed and general. In 1452 the Shroud was transferred to Chambery. On that occasion Louis Raguier, successor to Pierre d'Arcis in the See of Troyes, expressed his belief that this was the true Shroud of Christ, and he did so in three official letters under his episcopal seal.[23]

After its transfer to Chambery the Shroud entered upon an era of new splendor which has never waned. It became a much-frequented centre of pilgrimage. It was glorified by

[22] The opponents of the Shroud of Turin have created an atmosphere of suspicion and scepticism by calling attention to the many "shrouds" bearing the figure of Christ, and representing them as rival claimants to be the true Shroud of our Saviour. All these figured "shrouds", without exception, are copies of the Shroud of Turin, not rivals. Cfr. A. Tonelli, *La Santa Sindone*, pp. 44-48.

[23] P. A. Beecher, *The Holy Shroud*, p. 34.

many miracles wrought in response to the devotion of the people.[24] It was a favorite object of devotion for great saints, like St. Francis de Sales, St. Jane Frances de Chantal, and St. Charles Borromeo.[25] It was honored with a feast, a double of the first class with an octave, and with a special Mass and Office. It was recognized as the true Shroud of Christ by at least twenty Popes, who were aware of the controversy at Lirey. Three of these Popes—Leo XIII, Pius X and Pius XI—reigned after Canon Chevalier revived the old controversy. They deliberately renewed the official approbation of the great relic, and used their supreme apostolic authority to induce the faithful to venerate it as they venerate the true cross, that is, with relative *latria*. Pope Pius XI has left no doubt as to the present stand of the Church. In 1931 he commissioned six prelates to act as his personal representatives at the solemn opening and closing of the exposition of the Shroud. In 1933 he requested that an extraordinary exposition be held in connexion with the Holy Year commemorating the nineteenth centenary of the Redemption. On 23 March, 1934, he granted three plenary indulgences and a generous partial indulgence for a new prayer in which the authenticity of the Holy Shroud is clearly expressed.

The fact is that Canon Chevalier was the first to raise his voice in opposition to the Shroud of Turin since the controversy at Lirey had died out. He was merely reflailing threshed straw. The verdict of history upon the documents which he put forward so confidently is well expressed by the famous savant J. J. Chifflet, friend of Camuzat the historian of Troyes, when he says that the memorial of Pierre d'Arcis and the decree of the Anti-pope Clement VII, as evidence against the Shroud of Turin, are " not worth a box of pepper." [26]

[24] J. J. Chifflet, *De Linteis Sepulchralibus Christi Servatoris*, cap. XX–XXI, in Ugolino, *Thesaurus Antiquitatum Sacrarum*, Vol. 33.

[25] In 1578 St. Charles, in fulfilment of a vow, set out from Milan to make a pilgrimage on foot to the shrine of the Holy Shroud at Chambery. To save him the arduous journey across the Alps, Duke Emmanuel Philibert sent the Shroud to Turin, where it has remained ever since.

[26] Omnino, cui mica mentis supersit, ad libranda rerum momenta, quique tot legitimorum Pontificum sanctissima aequissimaque decreta, bruto illi Pseudo-Pontificis fulmini et paucorum perturbationi, tot divina humanaque testimonia opponere norit, libellum Petri de Arceys, atque etiam Clementis Antipapae edictum, cuivis piperis cucullo posthabebit." *Op. cit.*, cap. XXIII. col. 900.

The Verdict of Science.

History, then, refutes the contention that the Shroud of Turin is a painting of the fourteenth century, and gives an argument of great probability that it is really the Shroud of Christ. The final verdict, however, is given, not by history, but by science. This is to be noted, for the opponents insist that the authenticity of the Shroud of Turin is a purely historical question that can be settled only by documentary evidence. They would be right if the Shroud were no longer in existence, or if it were just a blank piece of cloth, for then history alone could give us any information about it. But the Shroud is actually at hand and bears those two remarkable images. It can be examined and put to scientific test, and no final decision can be made till this is done. If the evidence derived from the examination of the Shroud shows that the images are not the work of human hand, then, apart from all historical considerations, the statement that they are paintings is obviously wrong; and if the evidence shows that the images are the imprints of the Body of Christ, the Shroud is proved authenic, and the gaps in its history are bridged over by a higher and more reliable form of evidence. Thus the Shroud itself becomes the principal and decisive witness in its own cause before the bar of science, and science has rendered an unqualified verdict in its favor.

Scientific interest in the Shroud of Turin began in 1898, when the first photographs of the Shroud led to a sensational discovery. They revealed that the two images have the characteristics of a photographic negative, that is, the images represent the Body of Christ with its tones of light and shade inverted from what they were in reality, with the result that when the Shroud is photographed, the images appear on the negative plate in positive, as in a finished photograph. This presented a real scientific problem, which a group of scientists at the Sorbonne determined to solve. In this group were Dr. Yves Delage, a biologist of world-wide reputation and a professed agnostic, Dr. Paul Vignon, now Professor of Biology at the Institut Catholique of Paris, Commandant Colson, Professor of Physics at the Ecole Polytechnique, Dr. E. Herovard, Master of Conferences at the Sorbonne, and M. Robert, Associate of the Uni-

versity. After nearly two years of study and experiment, every one of these scientists was convinced that the images on the Shroud are the imprints of the Body of Christ.

On 21 April, 1902, Dr. Delage made known the results of the investigation in a lecture before the Academy of Sciences, the leading scientific body in France. A. Loth, who was present, tells us that the Academy received the report very favorably and would probably have adopted it unanimously, had not M. Berthelot, the permanent secretary of the Academy and leader of the free-thought school, refused to put the matter to a vote of the assembly.[27] M. Berthelot also refused to enter the principal part of Dr. Delage's lecture into the journal of the Academy. Dr. Delage then wrote an article in the form of an open letter to M. Richet, director of the *Revue Scientifique.* In this article he incorporated the statement which had been excluded from the records of the Academy, and refuted the charge that he had betrayed science and lent his reputation to the support of religious propaganda. "I have been faithful to the true spirit of science in treating this question," he writes, "preoccupied only by a desire for truth, not troubling myself whether it affected the affairs of this or that religious party. And there are those who, by allowing themselves to be influenced by this consideration, have been untrue to the scientific method."[28] He also says: "If, instead of Christ, it were a question of a Sargon, of an Achilles, or of one of the Pharaohs, no one would have found any objection to make." (p. 686). This from an unbeliever!

Dr. Vignon gave a detailed account of the findings made in the laboratory of the Sorbonne in his book *Le Linceul du Christ.*[29] This book was attacked with surprising violence by those who had already committed themselves to the view that the images on the Shroud are paintings. Dr. Vignon answered his critics in various French periodicals and newspapers, challenging them to put aside prejudice and partisan polemics and to meet him on scientific ground.[30] That challenge was never

[27] *Le Figaro*, 22 June, 1902.

[28] *Revue Scientifique*, 31 May, 1902, p. 687.

[29] Translated into English, *The Shroud of Christ.* The references in this article are to the English edition.

[30] *Revue Scientifique*, 17 May, 1902, p. 628.

met. The opponents continued to cling to the discredited documents unearthed by Canon Chevalier, and either ignored the scientific evidence entirely, or opposed to it their own arbitrary theories, some of which were rather fantastic. They were like a man who is shown a genuine photograph of his father and waves it aside, saying: " No, this cannot be a photograph of my father, for here is a document which says it is a painted portrait made many years after his death."

The scientists of the Sorbonne were not able to examine the Shroud itself, though they sought permission to do so. They took the photographs of the Shroud as the basis of their investigation. This was in accordance with the best scientific method, since the photographs were a faithful reproduction of the Shroud, and they alone could reveal the negative character of the images and invert the lights and shades so as to reveal the true appearance of the dead Christ, which offers the principal proof of the authenticity of the Shroud. Still, if the investigation was to be complete and the opponents to be silenced, it was imperative that the Shroud itself be examined. This was done at the exposition of 1931. On 3 May, the opening day of the exposition, a select group of specialists in different fields, among them Dr. Vignon, spent nearly three hours in making the examination.[31] A few days later Dr. Vignon and several others examined the Shroud a second time. On both these occasions Cav. Giuseppe Enrie, a photographer noted for his technical skill, was commissioned to make a new set of photographs (from which the accompanying illustrations have been made) of the entire Shroud and of the principal details of the images, for the purpose of aiding further scientific study and of checking the conclusions based on the earlier photographs. The result of all this was to put beyond any reasonable doubt the two essential points: that the images on the Shroud are not paintings, and that they are the imprints of the Body of Christ.[32] We shall consider first the proof that the images are not paintings.

The Holy Shroud under the Microscope.

The powerful lenses trained upon the images by expert observers revealed none of the tell-tale signs of human workman-

[31] G. Enrie, *La Santa Sindone Rivelata dalla Fotografia*, pp. 81-82.

[32] P. Vignon, *Aprés L'Ostension du Saint-Suaire de Turin*, in *Études*, 20 June, 1932.

ship. There is no trace of applied coloring matter, no outline, and no irregular shading. There is only a delicate, reddish-brown stain, completely absorbed by the thin, soft linen. The stain is diffused as finely as a mist, and diffused so evenly that it is impossible to detect where it grows darker or lighter, or where it fades away entirely. The images as a whole have the natural proportions of a full-grown man and balance each other perfectly.[33] In their details they show a minute fidelity to nature, which becomes more evident the more closely the details are examined. These data give us three arguments, each one conclusive by itself in proving that the images on the Shroud could not have been painted in the fourteenth century, or in any other century. The arguments are formulated as follows by Monsignor A. S. Barnes,[34] who spent many years in studying the question of the Shroud of Turin, and was one of those who examined the Shroud personally in 1931:

1. The process of painting on a fabric at that time involved the deposit of solid particles of coloring matter upon the threads, so that these latter would become partially or entirely hidden. But in the case of the Shroud every thread is visible, and no trace of solid extraneous coloring matter can be detected even by microscopic examination. The threads themselves are stained more or less throughout, so that the same figures, fainter in coloring but otherwise identical, appear on the other side. Not thus was any human painting done in the fourteenth century, or indeed at any other time.

2. Human work, however minute, necessarily shows outline and shading. It may be so fine as completely to deceive the unaided eye, but its nature at once becomes manifest when it is put under the microscope. But these figures on the Shroud have no outline and no trace of shading. The coloring becomes more or less intense by quite imperceptible degrees. The edges fade away into the general fabric so that it is impossible to say where the tint begins and where it ends. That effect is characteristic of natural processes: it is quite unattainable by human effort, at any rate if unaided by elaborate mechanical device.

3. In the fourteenth century, in France, anatomy was very little understood and nothing was known of the laws of the circulation of the blood. But here the anatomical proportion is exact, the behavior

[33] According to measurements made by Dr. Vignon and Comm. Colson, the height of our Lord was 5 feet 10.9 inches.

[34] *The Holy Shroud*, p. 14.

of blood flowing from a wound is true to nature, and the contrast between living blood and dead blood is duly preserved. Even the characteristic way in which a clot of blood dries, the coloring matter thicker on the circumference than in the centre, is preserved, though it takes the microscope to reveal it. But the realism of the fourteenth century was not of this kind; science had not attained to such details of knowledge, nor did men do work that only the microscope could test; the microscope itself had not been invented!

At no time in history could an artist have represented small details of anatomy, wounds on human flesh, the flow of liquid blood, or the composition of blood, with an exactness that defies the microscope. Moreover, no artist ever paints with a view to having his work tested by the microscope. Painting is done for the unaided eye, and is intended to be seen from a distance.

The Revelations of the Camera.

Photography provides an even more conclusive proof that the images on the Shroud are not paintings. Every photograph of the Shroud shows that the lights and shades of the Body of Christ are inverted in those images in the same way as the lights and shades of an object are inverted on a negative photographic film. The prominent parts of the Sacred Body, which in reality appeared light, are dark on the Shroud, while the depressed and shaded parts, which in reality appeared dark, are light on the Shroud. The images on the Shroud, therefore, are negative images. They look unnatural, grotesque, as every negative does; but when they are photographed, they leave natural, positive images on the *negative* film, because then the lights and shades are reïnverted and have their natural values.

The photographs of the Shroud show also (and this is more important) that the images are marvellously exact negatives. The most delicate tones of light and shade are preserved on the Shroud in inverted form, so that the images yield a picture startlingly clear and exact in every detail of face and figure. The face especially appears in the photographs with a completeness and a harmony which the dim, grotesque stains on the Shroud would never lead us to expect. It has the reliefs and the proportions of an actual human face, an impressive beauty, and a fine spiritual expression that would be destroyed if a single

detail were changed or omitted. The photographs of the Shroud have the effect of lifting a veil and bringing us face to face with our Lord.

The point of the argument is this—the idea of a negative image was not known till the invention of photography in the nineteenth century. No artist, therefore, could even have thought of painting such an image at any earlier period. Even to-day, when artists are familiar with the idea of inverted light and shade and have the aids of modern science at their command, no artist is able to make a *copy* of the images on the Shroud that can compare with the original. Competent artists have tried and have failed. They find it impossible, while inverting the lights and shades in their painted copy, to preserve the natural and delicate modelling, the exactness of detail, and the nobility and power of the expression which we see in the photographs of the Shroud. Reffo and Cussetti were the greatest of the artists who made the attempt. When they were shown the positive that resulted from photographing the negative they had painted, they acknowledged their failure and expressed their conviction that the images on the Shroud are not the work of any human hand.[35] How, then, could any artist of the fourteenth century have painted the *original*? Even if it were possible, why should an artist take infinite pains to *conceal* a portrait of matchless beauty by inverting the lights and shades?

A. Loth tells us what the Academy of Sciences thought of this argument when it was stated by Dr. Delage: "After examining the negatives presented for their inspection, they admitted that the imprints visible on the Shroud could not, in any way, be a painting." [36] Dr. Vignon, after his searching examination of the Shroud itself, says of the theory of human authorship of the images: " Fait rire tous les experts." [37]

Photographers are the best fitted to judge of the value of this argument, since it is their specialty to deal with inverted lights and shades. During the exposition of 1931 many experts in the profession compared the magnificent photographs taken by Cav. Enrie with the images on the Shroud. They agreed that the figure of Christ, as portrayed on the Shroud, is " a perfect

[35] G. Enrie, *La Santa Sindone Rivelata dalla Fotografia*, p. 110.

[36] *Le Figaro*, 22 June, 1902.

[37] *Etudes*, 20 June, 1932, p. 679.

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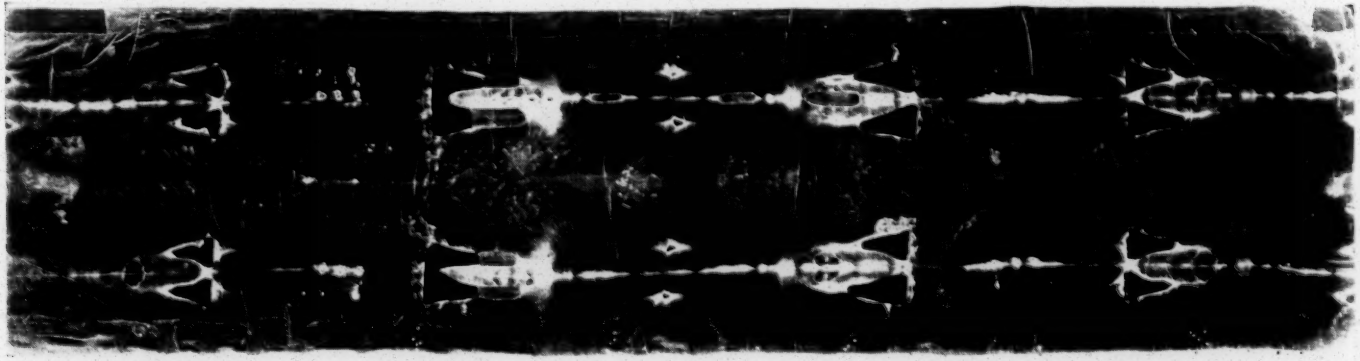
Unretouched negative photograph of the imprints of the Holy Face of the Shroud. The white, transverse lines above and below the Face are shaded wrinkles in the cloth. There is a water-stain above the head. The image shows the Holy Face slightly narrower than it actually was, because the sides of the Face left no imprints.



Unretouched negative photograph of the Holy Shroud, showing the figure of Christ in positive. The cloth, which is actually white, here appears black. The dark traces of the fire of Chambery (1532), running the length of the cloth on either side, appear white. The white, triangular pieces of linen with which the Shroud was mended after the fire, appear black. The figure of Christ, however, since it is a negative image on the Shroud, appears here as a true positive image. It represents the Sacred Body as it actually appeared, with its natural tones of light and shade, except the imprints of the wounds and blood. The latter are dark on the Shroud and, therefore, appear light in the negative photograph.

and marvellous negative, with which the eye of the professional is immediately at home, recognizing there, well-defined and undeniable, the characteristics and the prerogatives which no human skill could have created, or perfectly restored or copied." [38]

The Verdict of Art.

The fact that the images on the Shroud are negatives excludes the possibility of human authorship. But let us take the figure of Christ as revealed in positive by the photograph of the Shroud. What is to be said about it from an esthetic point of view? In the first place, it is an absurd anachronism to say that such a picture could have been painted in the fourteenth century.

The famous sculptor Paul Dubois, in a letter to Dr. Vignon, says of the figure of Christ in the photograph of the Shroud: "It is nature itself, there is not a single anatomical fault." [39] Dr. Delage said the same: "The image is extremely realistic, faultless, without a single error or oversight." [40] These statements were made in reference to the photographs of 1898. They are fully confirmed by the artists and critics who have seen the more perfect photographs of 1931.[41] These photographs also show more clearly that the images have a true perspective and a faultless distribution and harmony of the lights and shades —the effect known as chiaroscuro.

Now, in the fourteenth century the art of painting was still in the first stages of its revival, and in France it had but an intermittent and feeble life, consisting chiefly in imitations of Flemish and Italian work.[42] The Italian school led the world, and throughout the century Giotto was supreme in the Italian school. Not till the rise of Masaccio (1401-1428) was there any definite advance beyond Giotto. And even Giotto could not have painted a picture to rival the portrait of Christ in the photograph of the Shroud. The genius of the Italian master was fettered by a faulty sense of anatomy, and by a poor grasp

[38] G. Enrie, *op. cit.*, p. 146.
[39] As quoted by P. A. Beecher, *The Holy Shroud*, p. 124.
[40] *Revue Scientifique*, 31 May, 1902, p. 684.
[41] *Civiltà Cattolica*, 1933, Vol. IV, p. 250.
[42] Turner, *The History of Art*, p. 333.

of the laws of perspective and chiaroscuro.[43] Those laws were not mastered till the advent of Da Vinci at the height of the Renaissance. And we are asked to believe that the figure of Christ hidden in the negative imprints on the Shroud was painted by an unknown artist in the middle of the fourteenth century—and in France!

Again I quote Monsignor A. S. Barnes: [44]

> We know well the limitations of the art of the fourteenth century, and France at that date was far behind Italy in such matters. Who was this unknown artist, a couple of centuries before his time, who was able to paint pictures anatomically correct and in a style completely true to nature? Such a picture, if it could be assigned with certainty to that date and country, would revolutionize all the history of art. One has only to compare the Sacred Face, as it appears in the negative photographs of the Shroud, with any of the paintings of the period to see for oneself by how wide an interval the one is separated from the others. The result of this esthetic examination would by itself constitute an argument of enormous weight on the side of authenticity, even if the images on the Shroud were positive: since they are negative, it is nothing less than a demonstration.

But there is much more to be said. How does the Holy Face of the Shroud compare with the great masterpieces of later periods? It is estimated that art has given us no less than three thousand pictures of Christ which are worthy of mention, and about one hundred and fifty of which are undoubtedly the creations of genius. The verdict of competent artists and critics is that the Holy Face of the Shroud surpasses them all in its naturalness, its completeness, its power of expression, and its wealth of meaning—qualities that it possesses despite the injuries that have marred it, and despite the fact that the eyes are closed.[45]

In 1902 Dr. Vignon wrote: [46] " Our examination, then, has brought us to a definite conclusion, which we believe that art critics and men of science cannot fail to arrive at also; namely, that among all the works of art which the world has ever

[43] P. d'Ancona, I. Cattaneo, F. Wittgens, *L'Arte Italiana*, Vol. II, pp. 70-71.
[44] *The Holy Shroud*, p. 15.
[45] G. Enrie, *La Santa Sindone Rivelata dalla Fotografia*, p. 145.
[46] *The Shroud of Christ*, p. 107.

known, sculpture or painting, the portrait on the Holy Shroud has never been equalled, much less surpassed. It stands quite alone. Reproducing, as it does, the actual lineaments of our Lord, it seems to bring Him living before us, with all the heroism, all the goodness of the Redeemer still visible on the dead face." Since then Père N. Noguier de Malijay, during a period of thirty years, personally consulted the greatest artists of France, Italy, Spain, Belgium, Germany, and other countries, as to the esthetic merits of the Holy Face of the Shroud. " All, without exception," he says, " recognized in this Face the most wonderful, the most moving, and at the same time the most natural expression of the Jesus of Calvary. One of them, a celebrity of the Ecole des Beaux-Arts of Paris, said: ' For me, any scientific or historical proof of authenticity is superfluous: this Head carries in itself the evident proof that it is no human work.' " [47] This is not merely the verdict of the modern critic; it is the voice of the great masters, speaking through their works and proclaiming that no human artist could have signed his name to the portrait of Christ revealed by the photograph of the Shroud.

The Last Stand of the Opponents.

We have given five arguments which prove, each one by itself, that the images on the Shroud are not paintings. They destroy the very basis of the attack on the Shroud. We might leave it at that, and go on at once to show how the images are identified as the imprints of the Body of Christ. It may be well, however, to consider here an objection of the opponents, the only one that deserves notice. They assume that the images were originally (that would be about 1353) ordinary paintings in positive, and that their lights and shades were inverted by the action of heat and moisture, so that now the images have the appearance of negatives. The scientists of the Sorbonne, in 1902, and those who examined the Shroud in 1931, considered that hypothesis and found at least ten reasons which prove it to be utterly untenable.[48] I shall give just a few of these reasons.

[47] *La Santa Sindone di Torino*, p. 87.

[48] P. Vignon, *The Shroud of Christ*, pp. 117-125; G. Enrie, *La Santa Sindone Rivelata dalla Fotografia*, pp. 113-127.

The earliest known copy of the Shroud of Turin shows that the images were negatives at the time when they are supposed to have been painted as positives. This is the copy which was substituted for our present Shroud at Besançon when the latter was transferred to Lirey. Though it is crudely done, it shows how the artist tried to copy the figure of Christ in negative.

If the images on the Shroud were orginally paintings in positive, they would necessarily have been at least as perfect in the beginning as the positive images which now appear in the photographs of the Shroud. We just saw that it is impossible to assign a picture of such artistic perfection to the fourteenth century.

There are exceptions to the negative characteristics of the images that cannot be explained by the hypothesis of the opponents. The modelling of the images as a whole is in negative, but the imprints of the wounds and of the blood are in positive. They are dark on the Shroud, as they would be in reality, or in any positive picture of Christ. It will be shown below that they could not have been added later, but were produced by one and the same process that produced the images as a whole. If the images were paintings inverted as to their lights and shades, why should just these details have been left unchanged? Blind forces like heat and moisture would hardly be so discriminating.

If the lights and shades of a painting are to be inverted through the action of natural causes, there must be present in sufficient quantity some substantial coloring matter. There is no trace of such coloring matter on the Shroud. It is futile for the opponents to speak of vegetable tinctures, when there is not the slightest evidence that such tinctures were used for painting pictures on cloth in the fourteenth century. It is equally futile to assume that the images may have been done in water-color, because the sort of water-color that is meant was not invented till the latter half of the eighteenth century. Medieval water-color, like every other method of painting in use during the fourteenth century, involved the deposit of solid pigments on the background.

Some of the opponents have tried to evade the force of this argument by assuming that the pigments of a painting wore off from the Shroud after the inversion of lights and shades had taken place, leaving the stains that we now see. They can

hardly have examined the photographs of the Shroud very carefully. Anyone can see for himself that the light parts of the images have no stain at all. They are simply the white background of the cloth, exactly similar in condition to the outer portions of the cloth beyond the images. There was never any coloring medium applied to these parts. But if the images were paintings, these are the very parts on which the artist would have had to lay his colors most heavily, since they are supposed to have been orginally the shadows of the picture. That is one point. Another is this. The parts that are now dark in the images on the Shroud are supposed to have been originally light. The light parts, we just saw, were always so. The consequence is that in the beginning the images would have been practically a blank, for the artist would have been painting in light color on a white background, and painting only the reliefs of the figure. The artist himself could not have discerned the picture he was producing, and yet it turned out to be a marvellous portrait of Christ, with an unrivalled fidelity to nature in all its details. That seems to be sufficiently absurd, so we may dismiss the theory that the negative character of the images on the Shroud may be ascribed to the inversion of the lights and shades of a painting through natural causes. The theory casts not the slightest shadow of doubt on the overwhelming evidence that the images have always been negatives and cannot be artificial paintings.

The Imprints of the Body of Christ.

Once it is proven that the images on the Shroud are not the work of human hand, it follows that they must be the imprints of an actual human body, and that body can be none other than the Body of Christ. Painting or the imprints of the Sacred Body—that is the issue. At first sight, this may seem a blind leap in logic. It is natural to ask: How can we ever be certain that those images are not the imprints of the body of some other person? The scientists of the Sorbonne considered that question fully before committing themselves to a definite conclusion. In the end they thrust it aside because it involved too many impossibilities.[49]

[49] P. Vignon, *The Shroud of Christ*, pp. 43-44, and 126-133; Y. Delage, *Revue Scientifique*, 31 May, 1902, p. 686.

It is impossible that someone should have prepared a human body so as to resemble the tortured Body of Christ, and then taken an imprint of that body upon a linen cloth. If the images on the Shroud were produced by purely natural means, it was not by simple contact, but by a process of vaporous emanations, involving certain chemical and physiological laws which became known only in modern times. The French scientists, with a photographic reproduction of the Shroud before them and with the scientific knowledge of the beginning of the twentieth century, were able to *explain* the process, and even with the facilities of a modern laboratory at their disposal they could produce similar images only imperfectly. The supposed " forger," during the Middle Ages or earlier, would have had to *discover* the process, would have had to conceive the original notion of applying it to obtain the imprints of a human body, and would have succeeded in obtaining the unrivalled negative images on the Shroud. That seems as absurd as saying that an artist painted the images.

Could the images have been produced by the spontaneous action of some other human body in the same way as they were produced by the Body of Christ? To entertain this hypothesis seriously, one must suppose that some unknown person, criminal or martyr, was tortured in exactly the same way as Christ was, that after death the body of this person was carefully shrouded, and that the shroud was removed at exactly the right time, after the images were formed and before putrefaction set in. To say nothing of the second and third conditions, even so vigorous an opponent of the Shroud of Turin as Father Thurston will not grant that the tortures of the Passion could have been duplicated in another person. "As to the identity of the body whose image is seen upon the Shroud," he says, " no question is possible. The five wounds, the marks of a cruel flagellation, the punctures encircling the head can still be clearly distinguished in spite of the darkening of the whole fabric. If this is not the impression of the Body of Christ, it was designed as the counterfeit of that impression. In no other personage since the world began could these details be verified." [50]

These details could be verified in no other person because the different torments inflicted upon Christ were the result of special

[50] *The Month*, Jan. 1903, p. 19.

circumstances. Christ was both scourged and crucified because Pilate had Him scourged in a futile effort to save Him from death. He was crowned with thorns because He claimed to be the King of the Jews. He was pierced through the side with a spear because He died much sooner than was usual in the lingering torture of crucifixion, and the centurion wanted to make sure of His death. In no other person could all these circumstances have concurred. Taken all together, therefore, the marks of the different torments of the Passion, as described in the Gospels, are a certain means of identification.

Now, here we have the Shroud of Turin—a sheet of ancient linen bearing the imprints of a human body distinctly marked with all the wounds which are the personal emblems of Christ. The more closely the imprints of this body are examined with the microscope and the camera, the more exactly are they found to agree with the Gospel story of the Passion; and the noble, sorrowful face revealed by the photographs of these imprints is strangely familiar, resembling, though far surpassing, the image of the Holy Face envisioned through the ages by Christian art. Unless we wish to leave the question of the Shroud of Turin hanging in midair as a monstrous mystery, we must conclude that this is truly the " clean linen cloth " in which Joseph of Arimathea wrapped the Body of Christ, and that the images it bears are the imprints of the front and the back of the Sacred Body immolated on Calvary.

The Record of the Passion.

A description of the principal details of the images on the Shroud will show what a complete and exact record of the Passion they present to our eyes to-day, and how aptly the Shroud has been styled " the Fifth Gospel ". It may be remarked, however, that any verbal description falls far short of the reality. An inspection of the photographs taken in 1931 by Cav. Enrie carries conviction much more readily.

The whole body, face and hands alone excepted, bears the marks of the scourging, though the wounds are most numerous and most distinct on the back. They are not the bleeding cuts we usually see in pictures of the suffering Christ, but a mass of dark bruises. In their form and grouping they agree with the structure of the Roman scourge known as the *flagrum*—a two-

thonged whip weighted at the ends with blunt pieces of bone or metal, which would bruise the flesh rather than cut it, while causing intense pain.

The clots and trickles of blood on the brow, in the hair, and at the back of the head are sufficient evidence of the crown of thorns. They suggest a cap or helmet covering the whole head, rather than the narrow circlet which is so familiar to us from Christian art.

The back of the left-hand, which is crossed over the right-hand, bears a wound nearly an inch long. Surprisingly, this wound is situated, not in the centre of the hand, but at the wrist-joint. Here we have another detail in which the Shroud departs from the tradition of art,[51] only to be true to nature. The situation of the wound, as shown by the Shroud, corresponds to the anatomy of the hand. If the nails had been driven through the palms, the weight of the Body would have caused them to tear through the soft flesh between the metacarpal bones. Driven through the wrists, the nails were held fast by the small, rounded carpal bones, which are firmly knit together with cartilage.[52] Dr. P. Barbet of Paris demonstrated this by driving a nail through the hand of a corpse at the point where the wound is shown on the Shroud, and then taking an X-ray of the hand. Experiments by Dr. Gedda of Turin also show that "it is perfectly natural that crucifixion, with the nails driven through the wrists, should leave the hands of our Lord in the position they have on the Shroud, that is, with only a slight flexure."[53]

The wounds in the feet are slightly beyond the centre toward the heel. The bloody imprints of the soles show both feet turned inward and downward, and the left foot drawn back by a bend in the knee. From this anatomists infer that both feet were pierced with a single nail, and that the left foot was fastened over the right. Dr. Vignon has shown how exactly the imprints on the Shroud correspond to the position which the feet

[51] As far as is known, Van Duch was the only artist who ever represented Christ crucified with the nails through the wrists. It is very probable that the idea was suggested to him by the Shroud, or by a replica of the Shroud. Cf. A. Tonelli, *Lan Santa Sindone*, p. 33.

[52] In the Revelations of St. Bridget of Sweden this striking statement occurs: "Et manum ipsam ex ea parte perforabant, qua os solidius erat." Bk. I, c. 10, p. 17.

[53] G. Enrie, *La Santa Sindone Rivelata dalla Fotografia*, p. 68.

of Christ must have had if they were nailed to the cross in the way described.[54]

The wound in the side is on the right. It is a slanting gash, evidently caused by a weapon like the broad-headed Roman spear. From its position and angle Dr. Barbet infers the trail of the spear: "The spear penetrated between the fifth and the sixth rib, bored through the right lung, and pierced the right auricle of the heart."[55] The blood from this wound looks watery and diluted—strikingly different from the appearance of the blood from the other wounds. It is another instance in which the Shroud bears the inimitable stamp of nature. St. John says that blood and water flowed from the side of Christ (19: 34), the water evidently being serum, which would naturally flow forth with the blood if the heart was pierced.

There are other details worth noting. For instance, the stiff, strained appearance of the arms, the prominence of the pectoral region, and the depression of the abdomen—all the natural result of the distention of the body on the cross. On the right shoulder there is a dark irregular blotch. Under the microscope it is found to be the sort of wound that would be caused by the friction of the heavy cross against the flesh already bruised by the scourging. The Gospels make no mention of this wound, but they do state that our Lord bore His own cross (John, 19: 17). The wound on the right shoulder figures largely in the revelations of several saints, notably St. Gertrude, and the devotion to this wound has been approved by the Church. We now have visible proof that there actually was such a wound.

The Holy Face.

On the Shroud the Face is only a series of dim stains, illegible and expressionless. It has the general appearance of a human face only when viewed from a distance; reversed into its true lights and shades by photography, it stands out with the distinctness of a portrait. The Face is long and oval and Semitic in cast, and bears eloquent witness to the reckless cruelty that was let loose upon Christ. The right side of the Face is bruised and swollen, recalling the cowardly blow of the servant of the high-priest and the buffetings of the soldiers. Trickles of blood

[54] *Etudes*, 20 June, 1932, p. 673.

[55] G. Enrie, *op. cit.*, p. 37.

have flowed down over the brow. The lid of the right eye is drawn down by a sharp contraction of the muscles. The aquiline nose is injured at the bridge. The small, well-shaped mouth is partly open, and the lower lip protrudes, as if with the last sigh that followed the *Consummatum est.* The two-pointed beard of moderate length, and the hair, parted in the middle and falling in long locks to the shoulders, are disordered and matted with sweat and blood.

This is no ideal conception of an artist, but a grim reality. Despite outrage and injury, however, it is still the Face of the Fairest of the children of men. The fascinating impress of a great soul is preserved with a power and a delicacy never attained with the brush of an artist. It is a majestic Face, but its majesty is softened by an expression of mercy and compassion, and shadowed by a deep sorrow in which there is no trace of resentment or of anger. There is the calm resignation of a strong man who suffers with perfect self-possession and lays down his life because he wills it. Though it is the Face of one who is dead, it creates the impression of latent life and of an imminent awakening, for this is the Face of the Master of life, whose Divinity still tabernacles within this shrine of clay, as He calmly awaits the hour of His Resurrection.

We saw above that, from an esthetic point of view, the Holy Face of the Shroud surpasses the great masterpieces of all time. There is something else that comes nearer home to ourselves. This portrait satisfies best our need of forming in our minds and imaginations a concrete image of the Face of Christ. The spontaneous judgment of artist and peasant, of scholar and working man, proves this, and still more so the subduing power of the Face itself, and the ever-deepening sense of reverence and awe that it inspires as one grows familiar with it. Even sceptics and unbelievers have admitted that there is something deeply moving and mysterious about this Face, and there is the record of remarkable conversions wrought through its influence. Pope Pius X must have realized the uplifting power of the Holy Face of the Shroud when he granted a generous indulgence for a brief reflexion on the Passion before any representation of it. It is the book " given to one that knoweth no letters, and it shall be said to him: Read " (Isaias, 29: 12).

Miracle or Natural Effect?

How were the imprints of the Body of Christ produced on the Shroud? Many of the champions of the Shroud believe that they could have been produced only by a miracle. They see no other way of explaining the presence of such a beautiful and complete portrait hidden in the stains of the Shroud. The scientists of the Sorbonne, however, after performing many experiments, came to the conclusion that the images on the Shroud were produced by the operation of natural causes. Perhaps the truth is that the images were produced neither by a miracle in the strict sense of the word, nor by natural causes alone, but by natural causes directed and controlled in a special way by God. The intervention of God would intensify the effect which natural causes could of themselves produce. This explanation seems to be nearer to the truth, if we take into account the perfection of the images revealed by the photographs of the Shroud, together with the results of the experiments performed in the laboratory of the Sorbonne. I shall give a summary of these results, as reported by Dr. Vignon,[56] and by Dr. Delage.[57]

The idea of an impression by simple contact was discarded at once. Any attempt to obtain the image of a human body by mere contact with a cloth (to print it off, as it were) is bound to result in violent distortion. In the images on the Shroud there is no distortion of form, except only in the abnormal length of the fingers of the right hand. They have the nature of an image projected upon a sensitized plate by rays of light, as in photography, though obviously light had nothing to do with their production. Hence, the problem to be solved was this: What substance, radiating from a dead body, is capable of projecting such impressions upon a linen cloth?

It was established that urea, present in human sweat and blood, changes into carbonate of ammonia, which is given off in the form of a very fine vapor and causes an indelible brownish stain on a cloth prepared with liquid or powdered aloes. The amount of urea present varies with the condition of the body. It is considerably increased in a condition of fever or of physical pain. Further, it was found that the intensity of the stain

[56] *The Shroud of Christ*, pp. 134-170.

[57] *Revue Scientifique*, 31 May, 1902, p. 685.

caused by the ammoniacal vapor is in exact proportion to the distance which separates the different parts of the body from the cloth. Those parts which are in immediate contact with the cloth, or very close to it, leave a darker stain; those parts which are farther removed leave a light stain, or none at all. The limit within which the vapor could affect the cloth was found to be at most two inches. An image thus produced will be negative in character, on account of the unequal impressions made by the reliefs and the hollows. To use Dr. Vignon's term, it is a " vaporograph ". To interpret it, one must invert its tones of light and shade photographically. Thus one obtains a positive image, which represents the body in its natural aspect.

The impressions produced in this way in the laboratory were far from having the perfection and the delicacy of the images on the Shroud. One reason for this is the impossibility of reproducing the identical physical condition of the tortured Body of Christ. Another reason probably is that the supernatural factor cannot be entirely eliminated from the production of the images on the Shroud. Still, once the investigators had established that vapors emanating from a human body can project an image of the body upon a cloth in the form of a negative stain, they had all the necessary data to explain how the images on the Shroud could have been produced. The Body of Christ was laid upon one half of the " clean linen cloth," with the head toward the centre, and then covered with the other half. The cloth would be sufficiently distended to receive a uniform imprint if the end of the upper half was tucked under the feet, as the end of the lower half was folded up over the feet. We know from St. John that there was an abundance of aloes present, and the conditions for making an imprint were exceptionally favorable. Our Lord had been suffering intensely for many hours. His Body, heavily bruised and wounded, was covered with blood and with a febrile sweat rich in urea. There must have been a great amount of ammoniacal vapor given off,[58] capable of staining the linen cloth more or less intensely according to the law stated above. The wounds and the blood, where the physical and the chemical reaction was most pronounced, acted most strongly and left the darkest stains. The

[58]Such release of vapors, it should be noted, is not a sign of decomposition, but rather a proof that decomposition has not set in.

result was that the double image thus produced has the character of a negative, with the marks of the wounds and of the blood heavily impressed in positive.

This is the theory worked out by the scientists of the Sorbonne. When first announced in 1902, it was favorably received by leading scientific reviews, in England by *The Lancet*,[59] and in Italy by the *Rivista di Fisica, Matematica e Scienze Naturali*.[60] After two miscroscopic examinations of the stains on the Shroud in 1931, Dr. Vignon re-affirmed the theory.[61] It surely shows that the double figure of Christ could have been produced by physico-chemical action of the kind described. It is interesting to note also that the reasons which are so conclusive against any theory of human agency, strongly confirm the theory that the images are due to vaporous emanations from the Body of Christ. In the exceptional circumstances of the case, and supposing whatever supernatural agency there may have been, the vapor would project an image of the front and the back of the Body upon the cloth with anatomical fidelity. The negative character of the imprints would be the inevitable result. The fine, volatile vapor would be absorbed by the threads of the cloth, leaving no trace of applied coloring matter. There would be no clear-cut outline and no perceptible shading, but a diffusion, like that seen in a photograph slightly out of focus. Finally, these images being the result of natural forces, they would be independent of passing fashions of art and of the limitations of human skill.

There is much to be said, therefore, for the vaporograph theory. There has been no serious objection brought against it, nor has science suggested any more reasonable hypothesis. But if the theory is to be reconciled with the facts of the Gospels, Dr. Vignon is probably mistaken in supposing that the images were imprinted on the Shroud while the Body of Christ reposed in the sepulchre. This view obliges him to hold that the Body was not washed, nor bound with the customary bandages, but was simply laid in the tomb enveloped in the long linen sheet. St. John, however, says clearly that they " bound (the Body) in linen cloths, with the spices, as the manner of the Jews is to

[59] 17 Jan., 1903, p. 184.
[60] July, 1902, pp. 563-571.
[61] *Etudes*, 20 June, 1932, p. 670.

bury" (19: 40). This implies that they also washed the Body —a mark of reverence which the disciples would not have failed to show to their Master, even though, on account of the imminence of the Great Sabbath, they had to give Him a hasty burial. It is unfortunate that Dr. Vignon adopted the above view. It raised needless difficulties which the opponents have urged so incessantly that the real scientific facts established by the experiments of Dr. Vignon and his associates have been thrown into the background.

It is more in accordance with the Gospel narratives to hold that the images were imprinted on the Shroud before the actual burial. In all three Synoptics the wrapping in the linen cloth is connected more closely with the taking down from the cross than with the laying in the sepulchre—"Joseph . . . taking him down, wrapped him up in the fine linen (*deponens eum involvit sindone*)."[62] The Church, in her official pronouncements and in the Office of the Holy Shroud, usually speaks in the same terms; for instance, in the oration for the day: "Deus, qui nobis in sancta sindone, qua corpus tuum sacratissimum a Cruce depositum, a Joseph involutum fuit, passionis tuae vestigia reliquisti . . ." That the Body was wrapped in the Shroud exactly as it was when taken down from the cross, is evident from the general appearance of the images, and especially from the fact that a stream of liquid blood, caused by the extraction of the nail, has flowed out from the right foot onto the cloth. There is also a fresh flow of blood from the wound in the left hand. It is natural and reasonable, therefore, to take the account of St. John, in this case as in so many others, as supplementary to that of the Synoptics.[63] This would give us the following course of events. The Body was taken down from the cross and enclosed between the two halves of the linen sheet. There it lay at the foot of the cross while preparations for the burial were being made. These must have taken some time, for it was only after the death of Christ that Joseph of Arimathea went to Pilate with the request that the Body be delivered to him, and the preparations would begin only after the request was granted. When all was ready, the sheet was removed and

[62] Mark 15: 46; Matt. 27: 59; Luke 23: 53.

[63] Lagrange, *Evangile selon Saint Jean*, p. 502.

the hasty, abbreviated ceremony begun. By this time there could have been deposited upon the cloth a sufficient amount of the vapor to form the images, though they would become visible only later, when the chemical action was completed. What seems to be required is not time so much as an abundance of the vaporous emanations from the body, and in the case of Christ the vapors must have been very abundant. If, as Dr. Vignon maintains, the presence of at least a small quantity of aloes is necessary to react with the vapor and produce the stain where there is no actual contact, it may easily be that the Shroud was already impregnated with a preparation of aloes, or a portion of the aloes brought by Nicodemus may have been sprinkled on the Shroud before it was used to envelope the Sacred Body immediately after the descent from the cross. In any case, the action of God could have supplemented the action of the natural agents.[64]

After the removal of the Shroud the Body was washed, each member was bound separately with linen bandages previously sprinkled with the aromatic spices, and the whole covered again with the Shroud.[65] The washing would remove the sweat and blood from the surface of the Body, and by the time the cold, lifeless remains were shrouded a second time, the secretion of the active coloring agents would have ceased, for this is a vital process. There could hardly have been any further emanations to distort the images already formed, or, if they were present, it would have been in greatly diminished quantity, so that they could hardly pass through the linen bindings and affect the Shroud.

At all events, it must be remembered that the vaporograph theory is only the attempt of science to explain how the images were formed. The proof of the authenticity of the Shroud does not depend upon it, as many of the opponents assert. If one should reject the theory, the only alternative is to find a better natural explanation, or to postulate an outright miracle. For the images are actually there. They are not the work of

[64] "If the time factor can be eliminated in such miracles at Lourdes as involve the sudden production of new tissues and even new bones, much more may it have been so in this case, if it was the Will of God to leave to His Church so striking a memorial of the Passion of His Son." A. S. Barnes, *Dublin Review*, Jan. 1933, p. 42.

[65] Lesêtre, *Dictionnaire de la Bible*, Tom. II, col. 1817.

any human hand. They are the imprints of the Body of Christ. Even though we could find no way of explaining how the images were formed, these facts would still be beyond dispute. They are proved by that highest and most convincing test of truth—converging evidence from different sources. History traces, at least in broad outline, the ancient lineage of the Holy Shroud. The Church, speaking through her highest authority, proclaims it the Shroud of our Saviour, and summons her children to revere it as they revere the true cross. Art renounces those who would attribute the images on the Shroud to her handiwork and leaves no alternative between the authenticity of the Shroud and a dark mystery. Science marshals the photographer, the biologist, the chemist, the physicist, the anatomist, to repel the adversaries of the Shroud and to identify its images as the imprints of the Body " wounded for our iniquities and bruised for our sins ". What other sacred relic, what secular antique, is proved authentic by evidence so abundant, so varied, and so conclusive?

In the present state of the case, we may confidently put aside all controversy as to the authenticity of the Shroud of Turin and devote ourselves to making more widely known this marvellous memorial of the Passion. We can take our inspiration from the statement made by Pope Leo XIII when the negative plate of the first photograph of the Holy Shroud was presented to him. The Pontiff declared that this revelation of the true likeness of the Crucified Saviour, hidden for nineteen centuries in the stains of the Shroud, was a providential means given to our age to revive and to foster the spirit of faith.

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SOME OBJECTIVES IN SEMINARY TRAINING.

FEW DISPOSITIONS of the Council of Trent have had so profound and beneficial an influence upon the life of the Church as its decrees for the erection of seminaries and for courses of study specifically to train the clergy for an active ministry. " Had nothing else been accomplished by the present Council," wrote Pallavicini at the time, " this alone recompensed all the labors and trials, as the one instrument to restore a weakened discipline; for it is a certain rule that in every republic we get the kind of citizens that we rear."

For the most part the original plan outlined has been retained. On the intellectual side the modern seminary combines a solid course in dogmatic theology with an outline of moral principles and training in casuistry, both based upon the foundation of revelation and philosophy. Spiritually, the seminarian is developed by the regular exercise of mental prayer and spiritual reading, contact with the Blessed Eucharist through daily attendance at Mass, reception of the sacraments, solemn observance of special feast days, and the practice of private devotions.

In general outline the training of the secular priest differs little from that of the average religious. In many respects it amounts to a novitiate. The priestly state is something which requires a training special to itself, and this, both in its spiritual and intellectual phases, will continue to follow the lines which centuries of experience and tested principle have approved. Between the ministries of diocesan and religious clergy, however, there are certain outstanding differences. Considerable differences are to be found also in the demands of various localities and in changes of a social and cultural character. This leads to the question whether the objectives of seminary training may not assume new perspectives, at least in accidental aspects, and require a thoughtful adaptation of means to the ends in view.

The nucleus of seminary studies is necessarily theological. This means, first of all, a solid training and equipment in the dogmatic teachings of the Church. Nevertheless, may one not ask whether excessive time and emphasis are not sometimes placed on the more abstruse and speculative aspects of dogma —subjects which might well be reserved for development in

post-graduate or specialized study, and time which might profitably be given to more current applications of theological principles?

If one takes the Papal Encyclicals as indices of Catholic thought and study, it would seem that the social aspects of the Gospel are due for far more consideration than they have, in many cases, been receiving. From the *Rerum Novarum* and the other Encyclicals of Leo XIII to the *Quadragesimo Anno* of Pius XI, the utterances of modern Pontiffs have constantly pointed out the necessity of concentrating the attention of the clergy upon social and industrial questions in the light of both theological and moral principles. The movements inaugurated under the title of Catholic Action among the laity are likewise an indication that the center of Catholic interest has shifted from the mere academic formulation, establishment, and proof of Catholic dogma, to the fields of application in social action and justice. At the same time, the apparent bewilderment of large sections of the laity and clergy alike in Catholic movements, profound differences of social opinions, and often ignorance of the fundamental principles of social processes and of economic problems, all seem to show that the clergy are not being given in the seminary a training adequate for the situation or sufficient to assume a moral leadership in this regard.

This is further evidenced by the rather peculiar change of front witnessed in many Catholic circles regarding sociology and social technique in handling the problems of the poor, the immigrant, and the underprivileged. A few years ago sociology was regarded by many Catholic educators as a godless science designed by Protestant agencies for proselytizing purposes. Social centers and agencies were often considered as bad in themselves, because their organizers did not happen to be Catholics. It was assumed that the priest learned all that was necessary to know about these matters from his theological courses, his experience in the confessional, and the infusion of the Holy Ghost.

It is now quite evident that sociological problems are intimately connected with moral theology, under the heading of justice and charity, but that the mere reäffirmation of moral principles is not sufficient to understand or cope with current problems. If practical social measures had been studied and

the possibilities of social centers and parish organizations, particularly for the youth, had been reduced to practical terms years ago, it is very probable that the disintegration of many Catholic neighborhoods would have been retarded and even prevented. The noxious influences of gangs, crime, and evil politics, which face the country to-day, involving many Catholic names, would have been diminished materially.

The failure of the Church in many cases to provide practical and adequate means of handling these and other social problems under the trained leadership of the clergy has had the effect, moreover, of turning many possible intellectual converts away from her portals into the ranks of Communism and of letting slip away great numbers of the working classes to whom the preachments and glowing promises of Socialism have made vital appeal.

The two outstanding enemies of the Church to-day are undoubtedly the intellectual radicals who have made a religion of materialistic social reform and the proletarian masses who look for an era of Marxian economics. Undoubtedly, the Catholic Church holds the key to the situation. It will be made available, however, not alone by dogmatic theologians, but by leaders who have studied the problems and technique of social and industrial agencies, who have examined the parish and the diocese as social units, who know the principles of Christian economics, and who can apply at least the fundamentals to current problems.

In this respect also, special emphasis, under the heading of pastoral theology, might be given to the social aspects of parish work. In many instances, courses in pastoral theology have been outlines rather of ascetic principles or sporadic attempts to repeat in diluted fashion what has already been covered under the title of moral theology. Comparatively little has been done to accumulate and arrange the experiences of successful pastors and priests in such projects as convert work, parish organizations, young people's clubs, study groups, and censuses. Nevertheless, these projects represent the staple of the average priest's ministry, apart from preaching and the administration of the sacraments.

Part of this training might extend into practical experience during the summer, at least for the last years of the theologate.

The summer vacation of theological students has long constituted a serious problem. In some dioceses the students are thrown entirely upon their own resources during this period; in others, they are obliged to spend the time at a villa. Both solutions have advantages and disadvantages, but in neither case is the seminarian given any real taste of or test in the life and work of the parish priest, nor is he given an opportunity to share in the labors and practical vision of parochial life. He knows nothing of those functions which were performed by the deacons of the primitive Church. Until the day before his ordination, he is regarded merely as a boy with a vocation and some theological knowledge. Then suddenly he is released into the full stature of the priesthood, to face the world with the front and bearing of a man of experience. He passes through no laboratory work, and his spiritual surgery is that of a willing but unaccustomed hand. Previous work in summer schools, in social projects among underprivileged groups, in taking censuses, and the like, could not but have a beneficial influence, both in acquainting him with the realities and possibilities of a priestly career and in the steady development of his own priestly character. Such, at any rate, was the method used by Christ in preparing the Apostles for their universal mission.

Another advantage of this plan is that it opens the student to a spirit of inquiry, making him susceptible to fresh ideas and imaginative development. So much of the seminary course is given to the imparting of principles and the development of a moral and theological orthodoxy, that this active, creative phase of education is often neglected. That there is need for more creative impulses can hardly be denied.

This need is evident also in the weakness of courses given to literature and expression. The assumption that the priest must be a man of general culture cannot always be justified on the basis of the seminary curriculum. Little time is given to the study and appreciation even of the principal Catholic authors. Novels are often considered worse than useless. Newspapers are ruled out. Even standard Catholic publications, which should be consulted for the current expressions of Catholic opinion, are often looked upon unfavorably, as taking valuable time away from periods that should be given to the study of strictly theological subjects.

The same obscure attitude is often reflected in the study of philosophical adversaries and heretics, and even toward the development of Christian doctrine itself. All this is handled by way of summary and outline. Adversaries are seldom considered in their context; instead, a straw man is set up for swift knocking down. The Fathers of the Church are given hardly better consideration. As a result, the student tends to develop the weakest of all attitudes toward adversaries, namely, that of contempt; and the most sketchy acquaintance with the inner spirit and life of the Catholic Fathers and theologians is all that results from their study.

Lack of literary and cultured approach to theology as well as to the humanities is certain to result in the failure of priests to form habits of reading or fruitful conversation or to lead the people to intellectual and cultural preëminence in their communities. These facts reflect themselves in Catholic life generally. The comparatively small interest of Catholics in Catholic periodicals and publications of higher types, and the negative point of view that looks rather for dangers to be avoided in reading than for the positive elements of literature to be cultivated, can be traced in large part to the lack of stimulation and guidance by the clergy. This in turn may be due to the practical negligence of literary interests in the seminaries.

The evils of this neglect appear with special emphasis when the question of preaching is raised. Those who have given serious thought to this problem are convinced that a course in theology is not sufficient to produce a good preacher. As a matter of fact, many excellent preachers have not distinguished themselves at all in their theological courses, and many excellent theologians have been wretched preachers. A variety of excuses have been offered to take the place of an intensive and practical course in this subject; but few of them, it seems, are genuinely valid. The old adage that preachers are born, not made, may be true to the extent that preaching is partly a creative art and, like all creative arts, is best developed in individuals who have a native bent for it. Unfortunately, native inclinations are not enough to produce an artist in any line. Besides, all priests are called upon to preach as a regular part of their ministry, whether they have been born to the pulpit or not.

As an argument against further attention to this matter in the seminary, it is sometimes pointed out that the young priest

can learn more about preaching the first six months of his ministry than during the six years of his seminary career. The sophistical inference of this observation has been applied also to justify the exclusion from the seminary of special courses in sociological and economic principles. The same observation might be extended also to dogma itself, if no more attention were given in the seminary to straight theology than is usually given to preaching or the social sciences.

The task of the preacher is far more than that of overcoming pulpit consciousness by practising on his congregation, of pronouncing correctly, and enunciating distinctly. These elements, of course, are important. They cannot be mastered by the doubtful expedient of shouting once a year in a mock homily over the clatter of dishes in a seminary refectory. There are other things, however, to be considered. The good preacher is fundamentally a good teacher, and teaching others the doctrines of Christ and the principles of good living is something far different from learning the formulae of philosophy and theology, of making distinctions and subdistinctions essential for passing an examination, or even of acquiring a profound understanding of these subjects. The study of crowd psychology, a knowledge of modern pedagogy, practice in adapting theological knowledge to understandable English and human problems, methods of employing the imagination, these are all part of the training of a good preacher. Every seminary could provide this training as a solid foundation for one of the most important duties of the ministry, and not in the manner of bits and morsels dropped by the way as sudden inspirations or *obiter dicta* in other courses.

It is a rather pitiful reflexion on the Catholic pulpit for Catholics to rush home after the forty-minute service on Sunday, to tune in their radio to listen to the thoughtful discourse of a Protestant minister or of an ethical forum. It is sad to reflect that in innumerable cases Catholic preaching is relegated to the realms of painful duties that are best put off for preparation at the last minute or overwhelmed in the expedient of lengthy Sunday announcements. But until such time as a broad and thorough course is given in preaching and sufficient stress is laid in the seminaries upon the importance of the Sunday sermon, it is impossible to expect any special satisfaction or general excellence from our pulpits.

What applies to preaching as part of a dignified and genuinely spiritual service may be said also of liturgical interest. Two facts have contributed to make the average Sunday Mass a dull service. One is the realization on the part of the people that it must be attended under pain of mortal sin. The other is the desire on the part of the priests to get the people in and out on time. This latter is called " giving the people service ".

In many cases the rapid discharge of the Mass is due to the positive necessity of making way for successive congregations that must be accommodated on the hour if all are to fulfil their duty. Nevertheless, this speed has the frequent effect of reducing the Mass to a mechanical gesture of little beauty or reverence. The teaching of moral theologians to the effect that one hears Mass, if he is present for the Consecration and Communion, has still further reduced the time limit of obligation in the minds of many people. The sermon is cut down to the bone, and the congregation rush back to their homes or to their recreational programs, with little or no religious reaction. The average High Mass is still more unpopular. Its general effect, when it is held at the noon hours, is to drive more people to the last Low Mass, at eleven.

A more fundamental difficulty, however, underlies the whole situation. The liturgical feeling which is supposed to give to Catholic services their special charm and devotion is usually subordinated to more material considerations and reserved for rare occasions or special shrines.

If the liturgy has been designed by the Church for the definite purpose of enhancing the emotional characteristics of divine service, then it is certainly orthodox to give serious attention to the dramatization of the Mass and other sacred functions in accordance with liturgical rules. This aspect of the ministry, however, is almost entirely neglected in seminary training. Sometimes a semester is given to an abstruse discussion of the history of certain elements in the Mass. Perhaps a word is let fall regarding the administration of the sacraments. The deacons are told to learn how to say Mass by themselves. Subdeacons are rehearsed once or twice on the mechanical side of the Divine Office, which they are obliged to recite every day of their lives thereafter. But, as a rule, little else is given.

Hence, side by side with a small coterie of priests who cultivate what is known as the Liturgical Movement, the vast majority of clergymen, relying on their meager seminary training in this regard, are struggling to keep liturgical services within the limits of the rubrics. They know practically nothing of the real meaning or symbolism of liturgical functions. Ideas of ecclesiastical music, of the *Motu proprio*, and of the direction of choirs are still more obscure. So far as ecclesiastical art and liturgical principles in architecture are concerned, the seminary gives practically nothing. Nevertheless, it is only from these branches that the Church deserves the title of mother of the arts, and here primarily does she radiate a special influence in the cultural and spiritual appreciation or her heritage.

It is quite evident that the orientation of seminary courses, to lay increased emphasis upon these phases of clerical training, is attended with certain difficulties. These difficulties, however, do not seem to arise from the requirements of the Roman Congregation or the Papal Constitutions for Seminaries. On the contrary, the recent utterances of the Popes, placing increased emphasis on the social aspects of the ministry, seem to call for adequate training for this end. The difficulty is rather one of rearranging the syllabuses in question and of providing satisfactory texts or courses of study to meet sociological, homiletic, and liturgical needs. It means perhaps a more contemporary outlook on the one hand and, on the other, the development of a spirit of original research.

A seminary, as a school for advanced studies, should not be content to pass on to its students the knowledge that has been garnered and galvanized into text books, but ought to make at least some contribution toward the advancement of Catholic culture and scholarship by its own creative efforts. The cause of Catholic Action depends upon the leadership of the clergy more than upon any other human agency. The orthodoxy, confidence, and power of leadership in the clergy depend in principal part upon the formation and viewpoint they have received in the seminary. Vital, creative, and scholarly seminaries, as centers diffusing a progressive and contemporary Catholic culture, are certainly, as Pallavicini and all subsequent observers have pointed out, the best assurance of an enlightened clergy and of the spiritual forces of the Church.

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THE PRIEST AND THE CENSUS.

A RENOWNED PRELATE, and one who has had a wealth of experience in parish work, remarked a short time ago that one of the causes of leakage in the Church to-day is due to the lack of personal contact with our people. " I have found nothing better," he said, " to accomplish this end, than the old-fashioned census."

There is much truth in what this prelate says, for after all census taking does bring us in close contact with the people. It is true that in some parishes this work is done by lay people or even by sisters, and a great deal is accomplished. But even here the work must eventually come to the priest if it is to be profitable at all. It is obvious that, whilst other agencies are good, no one can take the place of the priest. The priest visits his people as a father, and he is interested in everything that concerns them. They open their hearts to him, and they treasure his words. Indeed, the days of the census are days of special grace and blessings, both for the priest and the people.

I think this is the only true way that the priest can gauge the spiritual condition of his flock, for here he meets his people face to face. He finds out to his great sorrow that many have been neglecting Mass and the sacraments, whilst others have been away from the Church for years, and often enough personal contact is the only way to bring about their reform. Here the people see the priest standing in their midst; they love their priest, and to them he is no mere man, but one in whom they see God. The dust is rubbed from their eyes, and, as every priest knows who has taken up the census, it is one of the easiest ways of bringing in the stray sheep.

In passing, I would say that I have always found it an excellent plan to instruct thoroughly those who have been away from the Church for a long time, having them call at the rectory at night. All this is hard work, and it takes several hours from the priest's regular duties. It has its compensation, however, for what priest is not overjoyed when the stray sheep readily accept his loving offer to rescue them. If it gladdens his heart to see one or two return, what must be his happiness when he sees many returning to the fold?

In nearly every parish in this country a census is taken up every one or two years. Some of these are very thorough and bring magnificent results, whilst in other places all the work is accomplished in two or three weeks. In this latter case, it simply means getting the records straightened out, and, as the results show, it is a serious mistake. The greatest results are obtained by making a complete census, and this takes several months in a parish of any size. By a complete census, I mean the visitation of every home within the parish limits. To make it thorough the priest should visit both the Catholics and the non-Catholics.

Some will say: "Why waste so much valuable time on non-Catholics?" Experience shows that they need help more than anyone else, and those priests who have followed this method are now the most enthusiastic about it. The objection that the priest will not be received properly by non-Catholics is practically without foundation. A priest who is held in esteem, and most priests are, will be a most welcome guest. It is not uncommon to find that non-Catholics respect him and give him their confidence. If he should be received with a certain amount of coldness or even rebuffed, this would not justify him in becoming slack in his aim. "The disciple is not above his master" (Luke 6:40); "neither is the Apostle greater than he who sent him" (John 12:16). Christ said to His first priests, the Apostles, who were commissioned to perpetuate His ministry, "I have given you an example that as I have done, so do you also" (John 13:15). The truly zealous priest will take many rebuffs and even affronts before he will give up, feeling satisfied that he has done all that Christ expects of him.

In many of these homes of non-Catholics there are often Catholics living in them, or they themselves may be baptized Catholics who have fallen away from the Church. Sometimes they are people who have turned against the Church. The priest who is alert will often get results from the most unexpected quarters, for these cases are not hopeless. His visit may do an immense amount of good. The call may not show results at once, but no time could be more fitly chosen for planting the seed. In most cases, the priest wins the confidence of the non-Catholic neighbors in a short time, and even the bigoted and prejudiced respect his sacred character and calling. Many a

family can trace their entrance into the Church through this contact with the priest.

It goes without saying that all the Catholic families should be visited, even though one have all the data about them that are required. Times change and people change, and it is a serious mistake to omit any of them. Here the priest has the opportunity as well, of recruiting for the Holy Name Society and the Sodality of the Blessed Virgin Mary. In too many churches an examination of the records shows a large registration of names with a small active membership.

Many of our people look forward to that part of the year when the census is taken, as they are anxious to meet the priest. It gives them a chance to say a few words to him, even if it is only for a brief moment. It is obvious that a census which means stopping at one house on the street and obtaining all the information about the other families in that neighborhood, is of little value. I have been told that it is a time-saver. But is that the purpose of the census? What fruits can we expect from such a method? If we ring the doorbells of all the houses, we are bound to get in touch with most of the families. The priest soon realizes that it is advisable to come back and try again where he fails to get in touch with the people. There are many advantages to be gained by seeking to see all the family in a home, both Catholics and non-Catholics. In this way Catholics may be found who would otherwise have been missed. As he goes out day by day, visiting street by street, and family by family, the priest may find at times that it is monotonous work, for in most cases he must keep at it for six or seven months and for about three hours each day. In the larger parishes even more time will be needed. But what matter the cost, the weariness, the discouraging moments, provided we gather in souls for Christ who will bless our every effort and show us where to throw our nets.

The best time of the day to begin this work is as a rule in the morning. During this part of the day the priest will usually find somebody at home. He need not start out before nine or ten o'clock; at times a little earlier or later according to the section of the country. Conditions, circumstances, and custom will go far to help one to select the proper time. People do not like to receive the priest when their houses are upset. He must

be on guard not to embarrass them. He need not stay long in any place; often a few minutes will suffice. Some cases will need more time it is true, but they can be provided for by an invitation to call at the rectory in the evening.

Where there are three or four assistants, the work is accomplished in a much shorter time. Each is assigned a certain district or territory, which should be changed each year. Where one has failed, it often happens that another is successful.

These are, indeed, special days of grace for the whole parish. And as the priest goes from house to house, he is looked upon by the people as the Good Shepherd, and he will find them most anxious to help him. It is only after he has seen his people that he can say: " I know mine and mine know me." This is often the only opportunity that many non-Catholics have of meeting a priest, and once they have met him their whole outlook on religion changes. He stands before them a witness of Christ and he truly reflects Christ's spirit. Later they will feel free to call upon him, when they are in need of advice, especially in the spiritual life. It is not strange that the priest should meet with some coldness, but the average priest will find that it takes but a short time to draw forth better sentiments. While the priest should show marks of unaffected friendliness, so as to draw people to religion and duty, giving offence to none, he should keep " prudence " ever before his eyes. He must judge wisely, taking into consideration the complexities of human character. His own cordial and amiable manner will set everybody at ease, while his priestly reserve will keep him from tactlessness. The priest who keeps in mind our Lord's kindness, forethought, and condescension of manner, need not fear that his actions will degenerate into cowardice or complacency, for, like St. Paul, he makes himself " all to all in order to gain all to Christ," and God exacts nothing less of His priests.

I know of a number of non-Catholic men contacted in this way, who work very hard on parish fairs, as a way of showing their good will toward the Church. I know, too, the case of a non-Catholic woman who asked for a priest almost a year after the census was taken. She was dying, and wanted to become a Catholic. Before she died, she said she would have become a Catholic on the occasion of the first census visit, if she had been asked. To her, she said, it was the dawn of a new day. I

recall that I did not ask her at the time of my first visit, as the suggestion did not come from herself at that time.

The tactful priest will be a good judge of a situation, and his short visit of only a few minutes will bear fruit in due time. We must not be too anxous for the "fruit", for if we plant the seed, God's grace will provide abundant harvest. I have in mind the case of a bishop who, when he was a parish priest, the pastor of a small country church, made few converts. In fact, it was very noticeable, for he worked untiringly, being a most zealous man of God. His successor, however, in a very short time reaped a harvest of souls. An examination showed that his predecessor had planted the seed. It is the same in census taking; the seed is planted, but it may take a long time before it is ready for the harvest.

Much more could be said upon this subject, but it is evident that anything like an adequate treatment would transcend the limits of this paper. We will pass, therefore, to the consideration of some cases, met during a few weeks' time in taking a census. As the evidence shows, perhaps they would never have been contacted in any other way.

1. Here is a man who calls himself a Lutheran. He meets the priest at the door of his house, and is somewhat antagonistic in spirit. After a brief conversation the man becomes more kindly. He tries to take back what he said, and finally admits that he knew nothing but "evil" about the Catholic Church. When he hears of the great work being accomplished in our schools, he asks if his little ones may not attend and be taught by the Sisters. "I want them to have some religion," he said, "and if they want to become Catholics, so much the better." From that time on, the priest to him was far above any other contemporary character.

2. This family is labeled as thoroughly non-Catholic. I would have missed it, had I omitted visiting non-Catholics. After a talk with the woman at the door, I learned that, while none of them is a church member now, at one time the husband was a Catholic. They were married out of the Church and the children are not Catholic. My interview brought the husband back into the practice of his religion, the marriage was validated, the wife who was a non-Catholic came into the Church, and the children were baptized and brought up as Catholics.

3. Here is one where a little child is the instrument of Providence. The mother answered the doorbell. She said that they are all non-Catholics, but her little boy was sick and she asked if the priest would come in and bless him. She had been told by the doctor that he could not live through the night. I made it a point in this particular case to make another call in the evening, when all the family would be home, and as the result of planting this " seed " the whole family are now members in good standing of the Catholic Church. The little fellow who had not even been baptized at that time, is now in the parish school, well and strong again, thanks to Almighty God. This same woman admitted while she was under instructions, that she had been so prejudiced against the Church that during a recent campaign she had worked against Governor Smith because he was a Catholic.

4. At another door I rang the bell and was told that all were non-Catholics. The man of the house, although he did not answer the bell, could see me from where he was sitting. It brought back old memories to his mind. Later on, he told me that forty years before he had been a Catholic; in fact he had been married by a priest to this non-Catholic woman. It was his own fault, he admitted, that he had fallen away, and now that the years were rolling on, he often thought he would like to come back but did not know how to make the start. He further remarked that when his last child was about to be born, he went out that night to call the midwife, and his prayer was that the child about to be born might be a boy, and might lead him back into the Catholic Church. The years passed and his prayer went unanswered; in fact, it looked hopeless as the boy became a staunch Lutheran and was a prominent Sunday School teacher, with no leanings toward the Church. After one meeting the boy became interested in the Catholic religion, and as a result was converted. His father was received back into the Church on the very day of the boy's reception.

5. The practice of ringing every doorbell, I found in the long run to be a very good one. Its value was brought out to me very strikingly in another case. One day I was in a great hurry. There was only one more house to visit and the neighbors had told me " no Catholics lived there." I was about to pass the door when I made up my mind to keep to my rule.

I rang the bell, and got the usual answer: " Of course, no Catholics live here." I talked for a few moments, and as I was about to leave, I was told that on the third floor there was an old lady, a distant relative of theirs, who had been a Catholic. I finally persuaded the family to let me see her, and when I entered the room I could see that the poor creature was failing. When she realized that I was a priest, a smile came over her countenance, and she stretched forth her arms in welcome, saying: " God sent you to me." She pointed to some flowers on a nearby table, and said: " They told me the minister was coming to-morrow, and he sent me these flowers—but," she continued, " you can give me something better, can't you, Father? " I assured her that I would, for she was anxious to receive the sacraments. I attended this poor soul for a month before she died, and the family, who were all non-Catholics, insisted that a priest conduct the funeral.

6. I recall the case of a non-Catholic woman who was blind with prejudice. After the visit of the priest, she began to think more kindly of the Church. A few months later she sent to the rectory for a priest, and when he arrived she asked to go to confession. It was a strange request from a non-Catholic, for she knew very little about the sacrament. Her reason for wanting to go to confession was to get her mind cleared of so many things that were bothering her. She had already made up her mind to commit suicide, and she says this visit of the priest saved her. Suffice it to say, this was the beginning of a new life in a new sphere for this woman. New courage came to her, and as she said herself, her melancholy, despondent spirit, gave way to the joyousness of Catholicity.

7. A man about forty-five was standing outside of one of the houses as I approached. He spoke to me and seemed interested in my work. He remarked that a priest's life must be somewhat lonesome and he offered to call at the rectory. He became a good Catholic, and an usher in the church.

8. Another man was met who had been away from church since he was fourteen years of age and had sworn that he would never enter a church or see a priest. Fifty years had passed since he had received the sacraments. He tried to be gruff, and harsh, and discourteous. He had something on his mind

which he magnified, but a little kindness brought him round, and as a result of this meeting he came to confession that night.

These few cases taken at random will show the practical value of making it a point to visit all the families in the parish both Catholic and non-Catholic. During this time, the priest will get a greater number than he imagined of cases of marriages to be validated. Opposition to validation may come from one of the parties, but if the priest makes a return visit when both parties are at home, he will find that in nine cases out of ten he will be successful in getting the papers properly signed after they are fully understood. The non-Catholic party soon sees the reasonableness of the Church and acts accordingly.

A priest who is really interested in accomplishing the greatest good in taking up the census will look upon it as a very sacred work. Heartless indifference will accomplish nothing. If the training of little children is looked upon as so important by the Church, what must be said of that work which helps them to persevere unto the end, and in many cases touches upon the attaining of their eternal salvation. The priest who seeks and saves such souls will have rich compensation. "Give me souls," will be his cry—and for him there will be no repulsing of human infirmity but rather an extended hand. He becomes a fisher of men, drawing from the depths of misery and sin, souls that are caught with the nets of the Spirit of Christ. He gives, He loves, He suffers. The true priest will have nothing but words of kindness on his lips when he knocks at the door of hearts, and as Father Baunard said: "If that door close against charity, there is but one species of retaliation permitted: that of gently shaking off the dust from his feet, of awaiting, of departing, or of seating himself upon the side of the hill, and of weeping over that blinded Jerusalem which knew not the day of the divine visitation."

Nearly every priest you ask whether or not the census is taken up in his parish, will answer in the affirmative. Census does not mean for them the scope of the work mentioned here. For about fifty per cent it means a good review of the records, making additions and eliminations, and the visiting of all new families. For others it means getting all the necessary data from one or two families on each street, omitting the others. I have found such priests to be surprised at the results obtained

and mentioned here. Some who have never tried it have said that such intensive work is neither wise nor possible; that it would take all of the priest's time. Many priests, I have found, spend too much time in each place; there may be a knack of getting in and out quickly and at the same time getting what you are after. But I have found that it can be done effectively. There is no need of making a social call at each place. Only recently, I heard of a pastor who was trying to make a survey of his parish. The assistant who was assigned to the work told me he couldn't make more than one or two calls a morning, as he had to stay so long in each house. One can imagine how long it would take to get finished in this parish. When the announcement is made on Sunday that the priest will visit certain streets for the census, the people know that in fact he cannot give them very much time, and they are willing to help him expedite his work.

I do not think that the percentage would be very high of parishes taking up a census each year, if by census we mean thorough house-to-house canvas, similar to that mentioned in this paper. The number would be higher where it is taken up every three, five or ten years.

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THE REMOVAL OF IRREMOVABLE PASTORS.

KNOWLEDGE usually begets reverence and appreciation. Thus, the longer the archaeologist studies the stones of ancient Rome, the more deeply appreciative does he become of their significant message. The deeper the student delves into the history of Liturgy, the fonder does his attachment become for all the things appertaining to the service of the altar. The connoisseur of art deepens his understanding love for the masters as he gazes upon their works in the Vatican, the Uffizi and the Louvre. Similarly, those who study the magnificent body of the Church's legislation from the viewpoint of history and jurisprudence have a more appreciative understanding of every law that emanates from the Vatican.

It is to be regretted that the deep wisdom underlying a great deal of the Church's law is not more fully appreciated for the simple reason that it is not better known. Those portions of the Code of Canon Law, for instance, that are well-known and frequently applied are generally admired; whereas other portions, considered abstruse and technical, are oftentimes not properly appreciated because they are not fully understood. It would appear that the legislation of the Code dealing with the removal of pastors finds itself all too frequently relegated to this latter category. This is indeed unfortunate, for this portion of Canon Law is truly masterly in its deep understanding of human nature and in its meticulous exactitude in safeguarding the prerogatives of all parties concerned.

At the outset, it must be recalled that pastors can be removed from their charges in two ways: as a penalty for some misdemeanor which entails removal from office or as a simple means of removing an incapable or unworthy pastor, even though he be innocent of crime. The former is known as deprivation of office and is intended primarily as a penalty; the latter is called administrative removal and is resorted to principally for the good of souls: *salus enim populi suprema lex est.* It is this latter form of removal that we shall consider here.

The circumscribed limits of the present article preclude the possibility of a lengthy disquisition on the historical development of the legislation of removal processes, interesting as it is. Nor is there space for comment on the legislation of the Second and Third Plenary Councils of Baltimore or even a detailed

study of the *Maxima cura*,[1] the important decree that was hailed by pastors as their Magna Charta. These matters are sufficiently known to all. Our aim here is to indicate in brief outline the salient points of Code legislation.

The Code (canons 2142-2161) has followed the *Maxima cura* in many respects, but it must be borne in mind that the difference, at least in this country, between removable and irremovable pastors is not so great as it used to be. Even after the *Maxima cura* in 1910, removable pastors in the United States enjoyed no great security in law;[2] whereas the Code (canons 2157-2161) has given considerable stability to them. On the other hand, irremovable pastors enjoyed great security in virtue of the *Maxima cura*. In this decree the reasons justifying removal were stated *taxative:* "Causae ob quas parochus administrativo modo amoveri potest hae sunt;" while in canon 2147 the reasons given are suggestive (*demonstrative*): "Hae causae sunt praesertim". Thus greater latitude is allowed bishops since the Code. In other words, the difference between the permanency of removable and irremovable pastors is no longer so great as it was formerly in this country. What was once a well-defined line of demarcation between the two, now becomes a heavily-shaded boundary zone, as it were. Irremovable pastors can hardly be considered as possessing indefeasible rights of absolute irremovability. They enjoy stability and permanency, it is true; but the reasons for removal enunciated in canon 2147 give wide scope to the bishop's powers.

In almost paradoxical juxtaposition to the point just mentioned the Code gave rise to a new development affecting parochial stability. The parishes in this country that had definite territorial boundaries, a resident pastor and an endowment or sufficient resources, became ecclesiastical benefices upon the promulgation of the Code.[3] Furthermore, the spirit of the Code seems to be toward the increase of irremovable parishes. Hence parishes established after the Code should be considered irremovable unless the bishop, according to his prudent judgment and with the advice of his chapter or consultors, decrees

[1] S. C. Consist., decr. *Maxima cura*, 20 Aug., 1910, *AAS.* II, 636.

[2] S. C. Consist., *De amotione parochorum*, 28 Iunii, 1915, *AAS.* VII (1915), 378.

[3] C. 216, §§ 1, 3; 1410; 1411, 5°; 1415, § 3. *Letter of Apostolic Delegate to the Bishops of the U. S.*, 10 Nov., 1922, No. 3096–F, Apostolic Delegation Files.

it more expedient to make them removable in view of particular circumstances of persons and places (c. 454 § 3). We see then that on the one hand irremovable parishes have increased in number, thus giving greater stability to parochial life: while on the other hand the administrative removal process can be invoked in a summary manner, when necessary, to insure the welfare of the faithful. One can say without reserve that this seems a most happy arrangement.

Since the celebrated constitution, *Sapienti consilio* of Pius X,[4] the difference in competency between strictly judicial processes and administrative procedure has been clearly defined. The removal of pastors (c. 2147-2161) is an administrative function,[5] not a strictly judicial one, as is obvious to all who are conversant with the law of the Code. Consequently, the proceedings differ considerably from those of court trials. Thus, in administrative removal cases, for instance, the Ordinary acts as an ecclesiastical superior rather than as a judge. Consequently, the *Officialis*, who enjoys ordinary power of judging in virtue of canon 1573, § 1, has no ordinary competence in these cases. Further differences could be enumerated, but for our purpose it suffices to point out that in judicial trials the decision is embodied in a sentence (can. 1868-1877); whereas it is stated in a decree in removal processes. In formal cases of one judge, the sentence is handed down by this one judge alone (can. 1872), and in a collegiate tribunal by a plurality of votes of the judges (can. 101; 1577 § 2; 1584), while in administrative removal cases the Ordinary must consult the synodal examiners or parish consultors before issuing the decree (can. 2148 § 1; 2152 § 1; 2153 § 1). A most important difference is that the presence of the notary (can. 2142) appears to be necessary only for liceity and not for validity as in formal court trials (can. 1585).[6] The removal procedure is to be summary (can. 2145

[4] 28 Iunii, 1908, *AAS.* I, (1909), 7ss.

[5] It has been such since the *Maxima cura:* "In his potissimum est parochi amotio, quae oeconomica seu disciplinaris vulgo dicitur, et nullo judiciali apparatu, sed administrativo modo decernitur."

[6] Fanfani (*De Iure Parochorum*, Romae, 1924, p. 146) and Noval (*De Processibus*, 1, n. 142) appear to be of the opinion that the presence of the notary is necessary at all times for the validity of the removal proceedings. In view of the difference of terminology between can. 1585, § 1 ("adeo ut nulla habeatur acta") and can. 2142, this opinion seems hardly tenable (can. 11, 1680, § 1). Cf. Suarez, *De Remotione Parochorum*, Romae, 1931, p. 6; *L'Ami du Clergé*, 1928, p. 46; Vermeersch-Creusen, III, p. 161; Augustine, VII, 405.

§ 1); whereas in formal judicial trials meticulous care must be given to all the details of court procedure. Finally, legal redress in removal cases is obtained by recourse (can. 2146) instead of by appeal as in formal trials (can. 1879-1891).

We might preface our remarks on the Code law by stating that canon 2147 § 1 employs one unhappy expression that seems to have led some commentators astray: "etiam citra *gravem* suam culpam". Because of this infelicitous allusion to grave culpability a few authors concluded that some culpability must always be present. Such, however, is not the case; as old age and its concomitant infirmities are certainly not culpable—if we are to heed Cicero's eloquent eulogies—and still in some instances they may be sufficient grounds for removal proceedings.

Sufficient Reasons for Removal.

Incapacity (*imperitia*) is the first reason for which removal proceedings can be instituted, provided this inability is such as to render the pastor incapable of discharging his duties properly. Separate mention is not made of ignorance (*ignorantia*) as in the *Maxima cura*. The terminology of the Code is obviously preferable, because ignorance may well resolve itself ultimately into inefficiency. Nevertheless, it can sometimes be remedied by application and study and for that very reason was not considered sufficient grounds for removal in Decretal law.[7] On the other hand, inability to manage a parish may easily coëxist with extraordinary intellectual ability and even genius. Lack of knowledge of a language required in parish ministry may likewise be sufficient grounds for removal.

Permanent infirmity of mind or body, which renders a pastor unfit for the discharge of his duties, is likewise sufficient reason for removal. It is generally very difficult to discern whether or not an infirmity is permanent. In cases of serious doubt the bishop might well follow the opinion of medical experts.[8] Bodily infirmity would include blindness, deafness and similar inhabilitating ailments, as enumerated in the *Maxima cura*.[9]

[7] C. 14, 34, *de electione et electi potestate*, I, 6, in VI° Conc. Trident., sess. XXI, *de ref.*, c. 6. Gennari, *Sulla rimozione amministrativa*, 5.

[8] These medical experts need not be Catholics, as some authors seem to imply. Experts are judged by proficiency in their profession, not by their religion. Canon 1793-1805.

[9] In this respect recent legislation is much stricter than Decretal law. C. 1-6, X, *de clerico aegrotante vel debilitato*, III, 6.

When the question of mental infirmity occurs, the problems are much more difficult and baffling. In some cases doubts may arise as to the precise nature of mental disability; while at other times even the most experienced alienists are slow to pronounce authoritative opinions as to the permanency of a given mental derangement. This difficulty is fully recognized by the Code, where the terminology is less apodictic than in the *Maxima cura.* The cases mentioned thus far constitute reasons for removal only when a coadjutor cannot provide for the spiritual welfare of the parishioners. The Ordinary is the judge in this matter.

Prolonged animosity of the people, if so prolonged and implacable as to be a serious obstacle to the pastor's useful ministry, is likewise a reason for removal, even if this popular dislike is unjust and not general.[10] It is not always easy to determine when popular feelings are sufficiently inimical to thwart a pastor's endeavors for good. In some instances absence from the parish under the guise of an extended vacation might change the attitude of the people or at least allow the flames of animosity to cool.[11] Sometimes the pastor's meddling in politics may bestir the people sufficiently to furnish grounds for removal.

Somewhat akin to ill-will is another reason which arises from the loss of esteem among righteous and serious-minded people. This can be due to serious failings in the pastor's conduct, from the discovery of a former crime or because of questionable conduct of members of the household or relatives of the pastor, which cannot be adequately remedied by the dismissal or departure of the offending individuals. Likewise a probable, occult crime imputed to the pastor, which may create great scandal in the future, might furnish grounds for removal proceedings.

Incompetent administration of temporalities is the final reason for removal mentioned in canon 2147. If this mismanage-

[10] This ill-will must be toward the pastor as an individual, not to a pastor as priest. In some localities at certain times animosity may be prompted by a subtle and insidious neo-paganism, as a revolt against religion in general. The first years of the St. John Vianney's pastorate at Ars might be instanced as an example of this. Cappello, *De administrativa Amotione Parochorum,* (Romae, 1911), 38; Fanfani, *De Iure Parochorum,* (Romae, 1924), 136.

[11] Ill-will is such a destructive force in ecclesiastical regimen that cases are on record where even bishops (e. g. Ledochowski, Melchers, Mermillod) were asked to resign by the Holy See. Besson, *Nouvelle Revue Théologique,* XLIII, 456.

ment of parish affairs is serious and cannot be remedied in any other manner, the removal of the incumbent might follow even though the pastor performs his spiritual duties properly. This mismanagement can be positively deleterious, as in a case where the pastor might have a marked propensity to impoverish the parish by wild-cat investments or worthless stocks or where there is culpable malfeasance. Mere neglect of duty or incapability would be a negative form of mismanagement. The Ordinary follows the norms established in canons 1476 and 1523 in judging the mismanagement of a parish.[12]

Request of Resignation.

When the Ordinary deems that reasons sufficient for removal proceedings exist, he should seek the advice of two examiners and discuss with them the truth and seriousness of the charges.[13] The consent of these two examiners is no longer necessary, as the *Maxima cura* demanded, but the validity (canon 105, 1°) of the proceedings demands that two examiners be consulted: "auditis duobus examinatoribus". After this interview with the examiners and after having adjudged the reasons for removal, the Ordinary can request the pastor's resignation, to take effect within a certain specified time.[14] Obviously, there is no need of such an invitation to resign in case of mental deficiency of the pastor (c. 2148 § 1). The request for resignation may be made orally or in writing. As a general rule, a written request is preferable for purposes of reference and proof. But in some cases, particularly where political disturbances have arisen or where civil suits may be feared, a verbal request of resignation is more prudent. This latter could be tendered with the formalities required in canon 2143. The request, to be

[12] The Code does not contain as lengthy or formidable an array of reasons for removal as did the *Maxima cura*. However, since the Code enumeration is merely suggestive, the reasons proposed in the former legislation can be consulted with profit.

[13] These examiners are not to be confused with diocesan consultors (c. 423-428). Canon 2148 does not determine in what order these examiners are to be selected. The *Maxima cura* contained the provision: "duo seniores ratione electionis et in pari electione seniores ratione sacerdotii, vel hoc deficiente, ratione aetatis" (can. 5, § 1). Since no similar provision exists in the Code the Ordinary is free to select any examiners, provided there is no particular ruling to the contrary, unless he chooses to follow canon 106, 3°. This latter method would undoubtedly be preferable.

[14] The *Maxima cura* stated ten days (c. 10, § 4) as the time limit. Since there is no such provision in the Code the Ordinary is free to determine any definite period of time that is reasonable.

valid, must state the reason for the Ordinary's proceedings as well as the evidence supporting the charge against the pastor. Naturally, the Ordinary need not give the names of the accusers and the witnesses.[15]

If the pastor completely ignores the request of the Ordinary for his resignation within the specified time, that is, if he does not resign, nor demand a delay in the proceedings nor answer the charges preferred against him by the Ordinary, then expeditious steps can be undertaken. The Ordinary must first ascertain that the invitation to resign, properly drawn up, was duly intimated to the pastor and that the pastor is not lawfully impeded from replying. When the Ordinary is morally certain of these facts he may immediately proceed to the peremptory removal of the pastor, who forfeits by his contumacy all the prerogatives of canon 2154.

If the Ordinary cannot ascertain beyond a shadow of a doubt that the pastor has been duly apprised of the proceedings or that he is not lawfully hindered from replying, opportune provisions must be made. He can then repeat the request for the resignation of the pastor or extend the time for a reply.[16]

Resignation of Pastor.

If the pastor, acting upon the invitation of the Ordinary, tenders his resignation, the parish is to be declared vacant (c. 2150). For validity, in accordance with canon 186, this resig-

[15] In this matter the sage counsels of the *Maxima cura* (c. 10-11) can be observed to advantage.

[16] On 24 November, 1920, the Pontifical Commission for the Authentic Interpretation of the Code published the following: "An sufficiat ad effectum amotionis invitatio publica ad renuntiationem per edictum vel ephemeridem facta ad instar citationis de qua in canone 1720, quando Parochus non comparet, et plane ignotum manet ubi degit eo ipso quod Parochus invitationem praedictam effugere intendit." Resp.: "Provisum in can. 2143, § 3." (*AAS.* XII (1920), 577.)

Canon 2143, § 3 sagely enacts that any person who purposely evades an admonition is considered duly warned. Similarly, canon 1718 states: "A defendant who refuses to accept a written summons is considered legally summoned." Consequently, it is clear that the Code amply provides for contingencies where a party remains refractory and in hiding in order to evade official notification. Should a priest resort to subterfuge and keep his whereabouts unknown in order to thwart the attempts of the Ordinary to serve notice upon him, he should be dealt with in accordance with canon 2143, § 3. He is then considered legally and canonically apprised of the official action of the Ordinary. The wisdom of this provision of law is obvious. There is no need of resorting to public edicts nor to announcements in newspapers. Such means would generally tend to cause scandal and would give rise to countless difficulties. The means provided for in Canon Law are far more effective and are strictly legal.

nation must be in writing, or, if verbal, it must be given before two witnesses. It can also be made by proxy, provided there exists a special mandate to this effect. A copy of this resignation should be filed in the Curia archives.[17]

Should it happen that the reason alleged by the bishop is incriminating or embarrassing, the pastor could purport a less odious reason in his resignation. He may even employ the most general terms, such as " in obedience or acquiescence to the wishes of the bishop ". This urbanity of the Code indicates the solicitude and finesse with which the Church desires to carry out the most unpleasant tasks in its regimen. This same urbanity should characterize the dealings between the Ordinary and the pastor.

The resignation of the pastor may be conditional, provided the condition can be honorably agreed to and is actually subscribed to by the Ordinary. Commentators do not make any distinction between the conditions imposed. It should be borne in mind, however, that only suspensive conditions are permissible, as resolutory conditions are hardly in accord with the spirit of canons 152, 191, 1486.[18]

It is permissible, however, for the Ordinary to allow the pastor to resign on condition of receiving a pension for the rest of his life, provided the ruling of canon 1429 § 2 is observed in the point that the pension may not exceed one-third of the net revenue of the parish.[19] Canon 157 further forbids the bestowal of the vacated parish upon the members of the household, the relatives by consanguinity or affinity to the second degree inclusively, of either the Ordinary or the former incumbent.

[17] Augustine (*A Commentary on the New Code of Canon Law*, VII, 424) commits an infelicitous *lapsus calami* in commenting on canon 2150: " Formerly no office or benefice made vacant by resignation could be bestowed on relations of the *resignans:* but the Code is silent on this condition." The Code is hardly silent on this matter, as canon 157 is obviously clear and pertinent.

[18] Such resolutory conditions would be stipulations to return to the same parish later; to name a determined cleric as successor, etc. Conc. Trident. sess. XXV, *de ref.*, c. 7.

[19] Comm. Pont., *AAS.* XVI, (1924), 116. The reply of the Pontifical Commission and canon 1429, § 2 are in no wise incompatible with canon 1486.

Refusal to Resign and Legal Removal.

In the two cases where the pastor absolutely ignores the Ordinary's request for resignation (c. 2149) and where the pastor voluntarily resigns, the settlement is comparatively easy and expeditious. The third contingency, which rises when the pastor decides to contest the case, evokes all the legal technicalities and safeguards of the canons.

The pastor may request a delay in the proceedings to draw up his defence and reply to the charges alleged against him. The Ordinary, if he deem it prudent, may allow such a delay, provided the wait will cause no harm to the faithful.[20] In drawing up his defence the pastor may produce witnesses, under oath, according to canon 2145. If he fails to summon witnesses at this time he would have to prove afterward, in virtue of canon 2153 § 2, that he was unable to cite them.

In this country pastors sometimes make a serious mistake in believing that, if they have recourse to the Apostolic Delegate or the Holy See as soon as they receive an invitation to resign or are first apprised of the removal proceedings (c. 2148), they thereby hold in abeyance the authority of the Ordinary, and thus prevent their own removal. Such, however, is not the case. Immature recourse does not prevent the Ordinary from proceeding with the case even up to final removal (c. 1569 § 2). Recourse can be made to the Apostolic Delegate or the Holy See only from the definitive decree of removal (c. 2146, 2153 § 3). Until that stage of the proceedings is reached the pastor must employ the privileges accorded him in c. 2151-2153 or jeopardize his own cause. Recourse is legal redress against the definitive decree of removal, not against the request of the Ordinary for the pastor's resignation.[21]

[20] If the pastor would incite the populace to protest against the action of the Ordinary or in any other way impede ecclesiastical jurisdiction, he could be punished in accordance with canon 2334, 2° and canon 2337.

[21] It may be questioned here whether advocates and procurators can be employed in these administrative cases of removal. Advocates were not allowed by the *Maxima cura* and it seems they are likewise excluded in the Code law, as they are generally permitted only in ecclesiastical trials, strictly so-called. Legal advice, of course, can be secured by the pastor to draw up his defence canonically and to direct his case. On the other hand, procurators are certainly permitted, as their presence does not presuppose an ecclesiastical trial, nor are they excluded by the Code. (C. 163; 359, § 1; 1316, § 2; 1407; 186.) Hence it appears that a pastor little versed in canon law could well appoint a proxy learned in this science, provided a sufficient reason existed. In the *Maxima cura* (canon 18, § 2) a proxy had to be a priest and approved by the Ordinary. These requirements are not insisted on in the Code.

Before the Ordinary can validly accept or reject the pastor's reasons for refusing to resign, he must consult the same examiners who previously considered the case (c. 2148 § 1). Consultation with these examiners is all that is required by the Code, thus allowing more power to the Ordinary than was granted him by the *Maxima cura*.[22] The Ordinary's decision is communicated to the pastor in the form of a decree. This decree is not the definitive decree of removal, but merely a decision stating that the Ordinary either accepts or rejects the defence of the pastor. The decree of removal could be despatched at the same time if the Ordinary considers it justifiable and opportune to do so.

Decree of Removal.

The formal decree of removal must contain the fact that a request for the pastor's resignation had been duly made in accordance with law, that the arguments of the pastor against removal have been duly considered by the Ordinary and the examiners, and that all the other prescriptions of law have been observed. This decree should be signed by the Ordinary and the chancellor. The signatures of the examiners seem not to be necessary, although they could well be appended if the Ordinary desires. The validity of the decree would not be impaired by the omission of the reasons on which the removal is based. Such reasons must be given in judicial sentences (c. 1873 § 1, 3°) and in the request for the pastor's resignation (c. 2148 § 2), but they are not essential for a decree of this nature.

The pastor has the privilege of recourse within ten days, to the same Ordinary, against the decree of removal. Then for the validity of the proceedings the Ordinary, in consultation with two parochial consultors—obviously different persons from the examiners mentioned in c. 2148 § 1 and 2152 § 1—must examine, approve or reject the new allegations made by the pastor, together with the reasons he advanced in the first stage of the procedure. This examination must be conducted within ten days. Here again the pastor may produce new witnesses, provided he can prove he was unable to call them in

[22] According to the *Maxima cura* (canon 19) secret balloting was required. This is obviously not necessary since the Code.

the first stage. These witnesses, like all other witnesses in the proceedings, are to be under oath (c. 2145 § 2).[23] Statements made before a notary public in the United States do not of themselves constitute full, juridical proof in canon law. The final decision is made known to the pastor in a decree. This formal notification gives legal force to the decree of removal.

Prescinding from the consideration of the time permitted the pastor to prepare his defence (c. 2151), it is well to observe minutely the time allowed in law to the pastor after the issuance of the decree of removal. In virtue of canon 2153 § 1 he is granted ten days to lodge his recourse with the same Ordinary. If he fails to do this, even if he immediately has recourse to the Apostolic Delegate or the Holy See (generally the Sacred Congregation of the Council), the decree of removal becomes effective at the expiration of the ten days. If he employs the means of recourse at his disposal he not only profits by the ten-day period but benefits by a second period of ten days, while the Ordinary reconsiders the allegations. The most prudent method for the pastor in question would be to lodge the recourse with his Ordinary and then when all the means allowed in canon 2153 are exhausted, to have recourse to the Apostolic Delegate or the Holy See according to canon 2146. This recourse, as is clear, is *in devolutivo*. Hence the removed pastor must vacate the parish, as the recourse does not suspend the effect of the decree of the Ordinary.

Canon 2146 does not state precisely the time allowed for this recourse. To supply this lacuna of the Code the Sacred Congregation of the Council, 12 January, 1924, decided that the pastor is allowed ten days, equitable time (c. 34 § 3, 3°; c. 35) from the notification of the definitive decree of removal. He must inform the Ordinary of his action of recourse.[24] Pending such recourse the Ordinary cannot validly appoint a permanent incumbent to the parish or benefice of which the pastor was deprived (c. 2146 § 3).

Consequences of Removal.

When the pastor has been finally removed, the Ordinary should consult the examiners or parochial consultors who took part in the removal proceedings (c. 2154), to provide for the

[23] Mere affirmation of a witness under oath does not constitute full, juridical proof (c. 1791), as Augustine (l. c. VII, 429) seems to intimate.

[24] *AAS.*, XVI (1924), 162.

pastor's future. As the case suggests and circumstances permit, the pastor may be transferred to another parish or assigned to some other office or benefice, or pensioned. He may be appointed to an even better parish or benefice.[25] Other things being equal, the pastor who resigned is to receive greater consideration than the one who had to be removed. However, discrimination against the pastor is hardly permissible for the mere fact that he legally questioned the removal. The Code does not wish to penalize or stigmatize the dignified use of one's rights.[26] Provision for the removed pastor can be made in the decree of removal or as soon as possible thereafter. Canon 2155 infers that the lot of the removed pastor is not to be made more onerous than is absolutely necessary. Bishops have the strict obligation in conscience to provide financial and other assistance for the removed pastor. This obligation obviously implies that the means of support be adequate and that they are in proportion to the priest's former status, his position in society and the like.

The priest who is removed from the parish must vacate the parish residence as soon as possible.[27] Furthermore he must hand over to the incoming pastor or the administrator everything that belongs to the parish. This includes all the registers, account books and the like, besides all the property of the parish. If the priest in question, despite his lawful removal, persists in his possession of the parish or if, for the purpose of retaining possession unlawfully, he delays his withdrawal, he shall, after being warned, be forced to abandon his office by suspension *a divinis* or other penalties and even deposition, if needs be (c. 2401). If the removed pastor obstructs his removal by appealing to civil courts, he would incur the excommunication specially reserved to the Holy See (c. 2334, 2°). Furthermore, if he should incite the populace in any manner to prevent his lawfully appointed successor from entering the parish he could be punished according to canon 2337, which permits even suspension.

[25] Since removal is not penal, but administrative, there is nothing incompatible in conferring even a better parish or benefice upon the removed priest. Vermeersch-Creusen, *Epitome*, III, p. 168.

[26] Vermeersch-Creusen, III, p. 169.

[27] Canon 2156 taken alone does not demand that the removed priest leave the parochial limits. For a grave reason the Ordinary may demand this. Vermeersch-Creusen, III, p. 169.

In accordance with time-honored legislation,[28] if the removed priest is sick and thus cannot be transferred without inconvenience from the parish residence, the Ordinary shall allow him the occupancy, even exclusive, if needs be, of the rectory as long as necessity requires.

The purpose of this article has been to clarify doubts and to set in proper perspective the legislation of the Church. Some ecclesiastical authorities have erroneously entertained the opinion that very few irremovable pastors should be appointed because of the insuperable difficulties that they imagined would result. Hence they have not only failed to appoint irremovable pastors, but have even refused to give the title of removable pastors, preferring to give only that of administrator to the majority of their priests in charge of parishes. This method is manifestly in violation of canon 454 § 1 which states: "Those who are appointed as the proper rectors for the government of a parish, should be established permanently in that office. This does not, however, impede the change of any pastor, provided the rules of law are observed." That the intent of the Church is to have a goodly number of irremovable pastors is clear from the fact that movable pastorates can be declared irremovable ones by the bishop with the advice of his diocesan consultors; whereas, irremovable rectorships cannot be reduced to removable ones except with the permission of the Holy See (c. 454, §§ 2, 3). Furthermore, new parishes are to be considered as irremovable pastorates unless the bishop, after conferring with the diocesan consultors, prudently judges that a movable pastorate is preferable because of special circumstances (c. 454, § 3). Thus it appears evident that irremovability is to be considered the more ordinary and normal status of parish organization.

Ecclesiastical authorities in the United States have perhaps been unduly wary and slow in creating and recognizing irremovable pastorates because of the many misconceptions entertained as to the rights and prerogatives of irremovable pastors. Some pastors seem to feel that their office bestows upon them a sort of ownership that is to be unquestioned, inalienable, personal and unending and to be impugned by no authority other

[28] C. 1, X, *de clerico aegrotante vel debilitato*, III, 6. S. C. Consist., decr. *Maxima cura*, 20 Aug. 1910, can. 29, § 2.

than the Holy See. This view is manifestly erroneous. The stability given to irremovable pastors does not mean absolute permanency; nor does it give any shadow of proprietary rights. It means rather a fixed tenure of office that is protected by proper provisions of canon law. These provisions insure ample security and permanency to the irremovable pastor and at the same time do not jeopardize the rights of ecclesiastical authorities or the common good of the faithful. With unerring accuracy the Church holds the delicate balance of the individual rights of the incumbent and those of the universal Church, as interpreted and safeguarded by properly constituted authority. Her present-day legislation has been framed after centuries of experience. Her only aim is to bring harmony, peace and happiness to all the members of the Mystical Body of Christ. Her magnificent and intricate legislative system, like her liturgy, tends to help her subjects unto eternal salvation. Her solicitude, as expressed in her laws, as well as in her liturgy, is for all her members without exception. If this article has helped some to understand better the correlative rights of all parties concerned in the organization and government of parochial life, its object has been attained.

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THE PRIEST AS PENITENT AND CONFESSOR.

THE SACRAMENT OF PENANCE is, next after the perfect love of God, the only normal means of restoration to God's friendship after mortal sin. Venial sins are forgiven when right attitudes are present, by the sacrament of Penance, sacramentals and good works. St. Thomas discusses this question in the *Summa*, Pars III, Q. 87. He says for instance: "The episcopal blessing, the aspersion of holy water, every sacramental unction, prayer in a dedicated church and the like effect the remission of venial sins, implicitly or explicitly."

Theologians teach us uniformly that sins already forgiven may be confessed again and that sacramental grace is thus gained. In the gradual development and refinement of spiritual life many devout souls include in their confession failings of many kinds, even when there is no question of technical sin. In this way spiritual watchfulness is cultivated, self-knowledge is promoted and undoubtedly the disguised beginnings of sin are frequently discovered. The practice when rightly followed, without scruples, builds up a frontier of defence against spiritual indifference, quickens the spiritual sense and does much to sustain the spirit of interior honesty and true idealism. This desirable result is effected when a confessor has true spiritual discernment, understands the temperament of the penitent and assumes the rôle of spiritual director with expected wisdom. Self-complacency may take possession of one readily when one is not conscious of even deliberate venial sin and it itself may become such. For if any man think himself to be something, whereas he is nothing, he deceiveth himself. Intelligent watchfulness in respect of failings and the association of these with confession is a highly approved practice among souls that seek the way to perfection.

One is driven back forcibly upon oneself by the practice of confession. Sin may be understood in a general way as an offence against the law of God. But it must be viewed also in relation to personality, circumstances and one's place in the world. Thus, for instance, the Council of Trent admonishes clerics to avoid "even light faults as being in them most serious". Pius X in his Exhortation to the Clergy, quoting the words, adds that such faults are "most serious—that is, not

in themselves but by reason of the person who commits them, of whom with better right than of material temples, it may be said ' holiness becomes thy house ' ".

No absolution is given in confession when no sin has been confessed. Its validity depends upon the subjection to it of sins mentioned by the penitent. If there is no matter for absolution since a previous confession, the confessor will ask a penitent to mention a sin of his past life already confessed or will withhold absolution as unnecessary in the circumstances.

While the sacrament of Penance itself is a stable institution based on Revelation and its function is clearly defined as that of absolving the penitent from the guilt of sin and restoring him to friendship with Christ, one finds many personal attitudes toward the sacrament; and its services are as varied as sins can be. The forgiveness of mortal sin, forgiveness for deliberate or impulsive venial sins, repeated confession of sin already forgiven, the association of lesser failings with the matter of confession in order to satisfy a longing for perfect union with Christ are found everywhere in the ministry of forgiveness and the encouragement of spiritual aspiration associated with the sacrament of Penance. In fact it is probable that now and then one goes to confession seeking strengthened resolution against insidious and violent temptations, determined upon honesty of resistance with unimpaired strength, against every approach of sin.

One may look upon Penance in its place in the work of Redemption. Here we find our Lord giving us an assured ministry of reconciliation, a mercy tragically necessary because sin is an almost universal factor in human experience. This is a problem of large and systematic interpretation as one reviews the world rôle of Redemption.

The individual Catholic does well when he views the place of the sacrament of Penance in his personal history. Here this blessed ministry of reconciliation applies to him, to his need of forgiveness, to his spiritual longings, to his temperament, circumstances and will. A thoughtful Catholic will gradually develop an attitude toward his confessions which fits them into his personal philosophy of life. It will mean this in one penitent and that in another. It will play a large rôle in one life and a lesser in another. It will be a spiritual weapon used in a

certain way for a certain purpose and the purpose arises out of the relations between the individual soul and its God. Throughout all of these variations, however, the sacrament of Penance operates in the pardoning of sin primarily.

There are accessory features of confession which are not without interest. One would say, for example, that confession should not be made unless there were consciousness of sin and that it should be made immediately after mortal sin. Yet the custom of going to confession at regular intervals is universal. The anomaly then appears in waiting until one's " next confession " to seek pardon. There are those who never dissociate confession from Communion. Before the present era of frequent or even daily Communion, one of even utterly blameless life would hesitate to go to Communion without first going to confession. When the confession of mortal sin is postponed, no spiritual work has supernatural merit and merit already acquired is neutralized by the state of sin. There are those who go to confession because of its relation to the gaining of indulgences. Confession every two weeks satisfies the condition set down for the gaining of plenary indulgences for that period. There must be many who think of confession in this way, without proper advertence to its intrinsic function of securing pardon for sin.

I.

Why does a priest go to confession? Pius X answers the question in his incomparable Exhortation to the Clergy, 4 August, 1908.

Experience teaches that the man who exercises a frequent and rigid censorship over his thoughts, words and actions is the better capable at once of hating and avoiding evil and of cultivating earnestly what is good. Experience equally teaches us how many drawbacks and losses fall to the lot of the man who shuns the tribunal where justice sits in judgment, and his conscience appears as the culprit and as his accuser. In such a man you will in vain look for that circumspection of conduct, so highly praiseworthy in the Christian, which seeks to avoid even minor faults, that modesty of soul, so becoming to the priest, which trembles before every offence, even the slightest, against God. May it sometimes happen even that this carelessness and negligence of himself reaches the point where he neglects the very sacrament of Penance, than which Christ in His great mercy has left no

more suitable remedy for human weakness. It cannot be denied, but it is to be bitterly deplored, that not infrequently the man who deters others from sin by the fulminations of his sacred oratory, has no fear for himself and allows himself to become hardened in his own sins; that he who exhorts and incites others not to delay in cleansing themselves duly of their stains, is himself so slothful and even delays long months to do the same; that he who pours the oil and wine of salvation into the wounds of others, lies himself wounded by the wayside, taking no thought to secure for himself the healing hand of a brother, and that so very near to him. Alas, how much has happened everywhere in the past and how much is happening today absolutely unworthy in the sight of God and the Church, pernicious to the Christian people, and shameful for the priestly order!

The Code requires bishops to take care that the clergy go to confession frequently. One can see from the Holy Father's words that the spiritual benedictions of the sacrament of Penance penetrate life thoroughly and reach up to the nobler level of spiritual direction. Sins, like all other human actions, are the highly complex product of the play of many forces in a life. Every sin has a history. Every spiritual aspiration is a hope. Neither can be an isolated thing in character. The adequate repentance that gives contrition its true meaning drives one to seek the beginnings of sin, to uncover its disguised approach, to show fearlessly the processes of self-deception involved. All sin is the product of self-deception. The mere mention of mortal sin in confession is certainly inadequate treatment of it from a spiritual standpoint. The penitent should seek and the confessor should offer through adequate interpretation and appeal the strength and resolution that lead to spiritual victory. In the very nature of the case, then, spiritual direction and confession should stand in closest possible relation, each supplementing the other.

This is said in relation to mortal sin and its absolution, but it is the exception and it needs no further attention. The ideal that is always held forth to the priest and the expectations of those who hold him in greatest reverence on account of his work for souls, pledge him to aims that are far nobler than mere avoidance of mortal sin. He will never give up his struggle for the conquest of lesser offences and for the positive upbuilding of spiritual life, not only for his own sake unto the vindi-

cation of priestly graces, but also for more effective service of souls that seek his direction toward eternal life. Spiritual direction should never be separated from confession, however the relations may be developed.

In order that confession may accomplish its best in the priest's life, there should be continuity in spiritual direction. One should select and hold to a single confessor whose temperament, experience, judgment and sympathy win and hold the penitent. A confessor should never be chosen because he is lenient. When confessor and penitent are in perfect understanding, the relation is enviable and the results are as nearly perfect as anything human can be. Among the major joys of life for a priest may be named the consciousness that there is one human being in the world to whom entire confidence is given, one whose knowledge is complete and who knows in fullest degree the weakness and the strength, the triumphs, defeats, aspirations and sufferings of the penitent's life. No one else can know all about him. No one else can make the allowances that mercy dictates and charity guides in the maze of our ordinary social relations. Normally we are on reserve toward everybody in some measure. A defensive attitude is forced upon us by life and its thoughtlessness. Half truths, unjust judgments, the crudeness of selfishness met, drive us back upon ourselves and we too often mistrust all life. A confessor, however, whose spiritual direction is a source of strength to his clerical penitent, becomes to him almost a deputy conscience, a source of wisdom and comfort at all times.

This is an attempt to sketch an ideal relation between confessor and penitent hardly to be attained by most of us on account of the infinite complications of life and personality. It is greatly to be feared that clerical confessions have become casual. Without in any way overlooking the intrinsic dignity of the sacrament of Penance and the grace that accompanies every valid absolution, one may note that our confessions lack impressiveness, suggest little thoroughness and overlook the rôle of spiritual direction. In saying this one hesitates. There is something very human, very appealing met when a priest calls on his clerical friend and after a pleasant visit kneels before him and makes his confession. Casual perhaps, yet not without a dignity and charm.

II.

It takes two to make a bargain. The penitent needs the right kind of a confessor; the confessor needs the right kind of a penitent. If in their joint relations they hope to profit happily from the sacrament of Penance in its ministry of sanctification, both will so treat it. If the confessor looks upon confession merely as a casual thing, he will so treat it. If he is an earnest, thoroughgoing priest with a true vision of the sacrament and a wish to be of service, but the penitent approaches him in a most casual way and shows it, the zeal of the former shrinks itself to the limits of confession and absolution. A clerical penitent once told a friend of his surprise when a confessor started a series of admonitions and the narrator said, "All that I wanted was absolution".

Sometimes the casual nature of priestly confession is due to mistaken attitudes on the part of both confessor and penitent. The confessor may feel that he is dealing with his equal or superior in theological knowledge, ecclesiastical position and spiritual endowment. Influenced by an altogether false humility, he will hesitate to assume any superiority as the giving of direction implies it. He will hesitate to ask questions, to make suggestions or do anything other than complete the essentials of the sacrament. The penitent expects penance and absolution and he receives them, but nothing else.

Abbé Hogan in his spiritual conferences at the Catholic University more than thirty years ago found great fault with confessors of priests who yield to this custom of making confession casual. He insisted that the confessor should always take occasion to give direction to the penitent, to take his functions seriously and try to awaken the spiritual impulses that mean so much in spiritual life. He found fault also with priests who through mistaken humility are reluctant to hear the confessions of their colleagues. This service, which has its place in the divine ordering of life, ought to be rendered gladly when it is asked and should be performed with serious attention.

Priests who are gifted with the qualities of an ideal confessor will not remain long undiscovered. Colleagues who seek spiritual direction and wish to profit by it will readily find

them. Whether or not there are any systematic efforts made in our organized life to form confessors for the clergy—even as specialists are found in all departments of life—I do not know nor do I now see the difficulties that might present themselves.

Of course, details in spiritual life should be seen in their relation to one another. There may be those who provide adequately for their own spiritual direction through meditation and serious spiritual reading carefully selected. In such cases the function of confession is greatly simplified. It would be tiresome to weight these pages with exceptions and modifications which do appear in life. The reader is asked to make his own discounts and keep in mind the larger purpose that gives occasion to these lines.

WILLIAM J. KERBY.

Analecta

RECENT PONTIFICAL NOMINATIONS.

Protonotary Apostolic.

25 February, 1935: Monsignor H. Meehan, Monsignor Eugene P. Carroll, and Michael J. White, of the Diocese of Newark.

13 April: Monsignor Stephen Duggan, of the Diocese of Hartford. Monsignor Daniel J. Dineen, of the Diocese of Great Falls.

17 May: Monsignor Charles D. Wood, of the Diocese of Charleston.

28 May: Monsignor Gregory J. McLellan, of the Diocese of Charlottetown.

Domestic Prelates of His Holiness.

10 August, 1934: Monsignor Edmund Burkley, Monsignor James M. Ryan, Monsignor John J. Murphy, Monsignor David P. Quailey, of the Diocese of Columbus.

20 September: Monsignor Michael J. Sullivan, Monsignor William A. Cummings, Monsignor Daniel J. Frawley, Monsignor Edward J. Fox, Monsignor J. Horsburgh, of the Archdiocese of Chicago.

4 November: Monsignor Arthur J. Luckey, Monsignor John A. Duskie, of the Diocese of Concordia. Monsignor Martin C. Murphy, Monsignor James J. May, Monsignor John L. O'Brien, of the Diocese of Charleston. Monsignor John A. Schaffeld, Monsignor Joseph J. Schmit, Monsignor John R. Kenny, Monsignor Andrew A. Radecki, Monsignor James M. McDonough, Monsignor John R. Hagan, Monsignor William A. Kane, Monsignor William J. Gallena, of the Diocese of Cleveland.

12 November: Monsignor Andrew Koller, Monsignor Eugene P. Duffy, Monsignor John P. Treacy, Monsignor Francis J. Dubosh, Monsignor Joseph A. O'Keefe, Monsignor Maurice F. Griffin, Monsignor Edward A. Kirby, Monsignor Joseph N. Trivisono, Monsignor Oldrich Zlamal, Monsignor Vitus Hribar, Monsignor Michael G. Domladovac, of the Diocese of Cleveland.

3 January 1935: Monsignor Louis G. Reicher, of the Diocese of Galveston. Monsignor Hubert Campo, of the Diocese of Lincoln.

6 February: Monsignor Joseph E. Madden, Monsignor James J. Treanor, of the Diocese of Winona.

11 February: Monsignor Thomas J. O'Dwyer, of the Diocese of Los Angeles.

14 February: Monsignor Jules Bois, Monsignor Peter F. Hughes, of the Archdiocese of Regina. Monsignor George Barry O'Toole, of the Diocese of Toledo.

15 February: Monsignor Thomas Quirk, of the Diocese of Wheeling.

25 February: Monsignor Edward C. O'Reilly, Monsignor Joseph Riesterer, Monsignor Albert J. Dorrenbach, of the Diocese of La Crosse.

8 March: Monsignor Kyran J. Whalen, Monsignor Thomas L. Noa, Monsignor Joseph Stanislaus Pietrasik, of the Diocese of Grand Rapids.

22 March: Monsignor Henry M. Herzog, of the Diocese of Harrisburg.

4 April: Monsignor John Pinnel, of the Diocese of San Antonio.

12 April: Monsignor Thomas Hennessy, of the Diocese of Great Falls.

29 April: Monsignor Henry J. Wientjes, Monsignor Hugh A. Meisekothen, Monsignor Patrick J. Connors, of the Diocese of Reno.

20 May: Monsignor John O'Grady, of the Diocese of Omaha.

11 June: Monsignor William Kraemer, of the Diocese of Green Bay.

13 June: Monsignor William A. Plamondon, of the Diocese of Burlington.

1 July: Monsignor Luke L. Mandeville, Monsignor Victor P. Mlejnek, of the Diocese of Lincoln.

Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

QUI MANDUCAT ME ET IPSE VIVET PROPTER ME.

My young priest friend from California just returned from a trip abroad. He narrated many an amusing incident to me; but the one that remains clearly etched in my mind till to-day is the following.

On board boat he discovered another young levite from the Middle-West who was accompanying a middle-aged Monsignor to the Eternal City. The two younger priests quite naturally saw a great deal of each other. They were kindred spirits; and discussed things ecclesiastical, social and political. One night the Californian—who had seen little of the Monsignor except daily at the altar—asked his confrère just what sort of man the Monsignor was.

" I'll tell you in a few words," replied the priest from the Middle-West. " The Monsignor is one who says Mass daily; and appears to like it! "

Now I have read a large quota of sermons and panegyrics in my day but I have yet to hear a finer eulogy of a priest than the above: " He says Mass daily and appears to like it."

Some five years of sickness have convinced me that for us priests the Law and the Prophets depend on celebrating worthily each morning the Holy Sacrifice of the Mass.

Recently I have been reading about the favorite troops of Brian, when they were interrupted in their return from the battle of Clontarf by Fitzpatrick, Prince of Ossory. The wounded men entreated that they might be allowed to fight with the rest—" Let stakes," they said, " be stuck in the ground, and suffer each of us, tied to and supported by one of these stakes, to be placed in his rank by the side of a sound man." " Between seven and eight hundred wounded men," says the

historian, " pale, emaciated, and supported in this manner, appeared mixed with the foremost of the troops—never was such another sight exhibited."

And more recently still I have been reading of the exploit of Lou Gehrig of the New York Yankees. In order to preserve his record of playing in successive games he took the field in spite of a high fever and a splitting headache.

And just a day or two ago I read an account of " Rabbit " Moranville who has spent about twenty-nine years in the big leagues. The " Rabbit " was not so much worried over the broken leg he had received during spring training as over the fact that his accident would, in all probability, render it impossible for him to shatter the record of games participated in, now held by the grand old man, Honus Wagner.

Now from pondering over the above I have reluctantly come to the conclusion that we priests do not look on our vocation as a glorious adventure but more in the light of a plain prosaic duty. Otherwise, why do many of us—I include myself among the culprits—why do we frequently omit the greatest and most sublime act a human being may perform, for some paltry, insufficient reason? A little indisposition, a need we feel for extra rest, and lo! our Mass is left unsaid.

Honestly, and conscientously, I have been endeavoring to get at the root of our apathy in respect to the Holy Sacrifice; and I have finally concluded that we actually do not comprehend just what the Mass is.

It is in fact such a familiar sight to most of us that familiarity —to a certain extent—has bred (I would not, nor could not say contempt) lack of appreciation.

To begin, the Mass is a sacrifice; and sacrifices require a priesthood. In all periods of the world's history; among all nations and tribes, whether civilized or savage, sacrifice has been made use of to discharge man's duty to God, to obtain pardon of sin, to bring down blessings on the individual, the family and the nation. Among the chosen people, God Himself specified the form which the worship was to take. We have detailed description in the Holy Scriptures of the victims, and of the rites with which they were to be offered up to the most High.

Sacrifice means the offering of an object to God alone, and the destruction of the same in order to express God's absolute dominion over His creatures, and the entire dependence of those creatures upon Him.

God could, if He so willed it, have demanded the destruction of human life in His honor. This right was asserted when the command was given to Abraham to sacrifice his son, Isaac. The holy patriarch set about obediently to carry out the divine command, but God was satisfied with his good will and bade him substitute an animal instead. And so in all the years before the coming of Christ there never was a sacrifice ordained by God in which human blood was shed. The sacrifice of the Cross is the only example of the kind. Our Blessed Lord took upon Himself the chastisement due to mankind. "He was wounded for our iniquities, he was bruised for our sins; the chastisement of our peace was upon Him, and by His bruises we are healed." [1] The sacred Humanity of Christ offered itself to the eternal Father rendering to Him for the first time adoration and praise that were of infinite value, and obtaining by reason of the infinite price paid remission for sin and a limitless ocean of graces and blessings.

The sacrifice of the Mass was instituted by Christ not to remedy any lack of sufficiency on the part of the sacrifice of the Cross, but to apply the fruits of that sacrifice. He instituted the Mass moreover to enable each and everyone to fulfil his personal duty of adoration and praise. Just as in the old law there were daily sacrifices by means of which the chosen people offered to God public testimony of their homage, so it was fitting that a daily sacrifice should be had also in the new law. For the sacrifice of the Cross took place but once in a distant city, years ago, but to-day there is no city in civilized lands, nor any considerable city among pagan nations where the Holy Sacrifice is not offered. In the Mass the sacrifice of Calvary daily lives again, and communicates its beneficent influence to the whole world till the end of time.

The Mass, then, and the sacrifice of the Cross are identical in all essentials, though differing in some minor respects. They are identical in this that the Victim offered and the High Priest

[1] Isaias 53: 5; Coll. 2: 14.

offering are the same. Christ is as truly present under the sacramental veils on the altar as He was on Calvary. And just as on Calvary, He offers Himself now daily on the altar to the eternal Father for the sins of men. "The priest is only a minister," says St. John Chrysostom, "for He who sanctifies and transforms the Victim is Christ Himself, who at the last supper changed bread into His flesh. The same He continues to do still. Therefore, O Christian, when thou seest the priest at the altar, think not that it is he who offers the sacrifice; but believe that it is the hand of Christ invisible to mortal sight." And St. Augustine: "Christ is the Offerer; He is also the oblation." And the Council of Trent in one of its decrees says: "The sacrifice of the Cross and the sacrifice of the Mass are one and the same, the same now offering by the ministry of priests who offered Himself on the Cross."

The points of difference between the two sacrifices relate principally to the manner of offering. On the Cross Christ was slain and His precious blood poured forth for the salvation of men; on the altar He undergoes a death that is only mystical and therefore free from suffering. On the Cross Christ offered Himself to His Father in His natural human form; on the altar He is present in a manner invisible, under the accidents of bread and wine, and is offered up by the ministry of priests who are His vicars. On Calvary Christ's body was mortal and capable of enduring suffering; on the altar that sacred body is glorious and immortal. The sacrifice of the Cross was offered to obtain the price of redemption of the world; in the sacrifice of the Mass these treasures merited on Calvary are applied to each individual soul. The sacrifice of the Cross was offered but once, and then the Divine Victim by actually laying down His life amidst the most terrible torments merited a superabundance of spiritual gifts which are stored away in the treasury of the Church and applied in our sanctification. The Mass draws therefore all its efficacy from the sacrifice of Calvary. And though Christ's merits are infinite, we never know to what extent these merits are applied to an individual soul. Hence the Church multiplies Mass both for the living and the dead, for God has not revealed to her how much spiritual benefit is received from each Mass.

We have seen therefore that the sacrifice of the Mass is a true sacrifice ordained by Christ to apply to our souls the copious fruits of His Redemption. The Mass itself is a liturgical act consisting of ceremonies and prayers, many of them dating back to the earliest centuries of Christianity. But it is in the consecration itself that we find the nature of a true sacrifice verified. When the priest acting as Christ's representative pronounces the words of consecration over the bread, by virtue of those words Christ's Body only is present; and when the words, " This is My Blood," are said over the chalice, Christ's Blood is present therein. I said " by virtue of those words ", for it is true that since Christ's Body is a living body, the sacred Body and Blood can never be separated or dismembered, and hence by concomitance where one is the other must also be.

This however is not by virtue of the form of consecration but owing to the living glorified state of our Lord's human nature. The Apostles were ordained priests at the Last Supper. Had they exercised their ministry during the time that elapsed between our Lord's death on the Cross on Friday, and His glorious resurrection on Easter morn, what would have happened? By virtue of the words, the Body and Blood of the Saviour would have come on the altar separately, as they were then parted by death.

The words of consecration, therefore, are the knife which slays the sacred Victim offered in the Mass in a mystical manner, and hence in the separate consecration we have the essence of the Holy Sacrifice. Father Lanciscius says: " Because in the order of nature dissolution follows on the total separation of the blood from the body, this being the immediate cause of Christ's death upon the Cross, the manner in which He chose to accomplish the sacrifice of Himself, therefore, in the Holy Sacrifice of the Mass, His death is likewise set forth by the separation of His Blood from His Body. Thus, by the words of consecration, His Body becomes present under the form of bread, His Blood beneath that of wine, each distinct and apart from the other." Father Segneri says: " Observe therefore what it really means to say or hear Mass. To do so is equivalent to causing God, who once died for all, to die once again in a mystical manner for me and thee, and each one present, just as if He suffered death for each one individually." What a con-

soling thought for all of us that by assisting at the Holy Sacrifice we are present at the mystical renewal of Christ's Passion and Death, and that we may derive the same benefits for our souls as if we were present actually at the Crucifixion. Thomas à Kempis tells us: "As often as thou sayest or hearest Mass, it ought to seem to thee as great, as new, and as delightful as if Christ that same day, hanging on the Cross was suffering and dying for the salvation of men."

I was sitting on the veranda of a Catholic hospital one summer evening when a carriage drove up before the main entrance. Two men alighted from the carriage; and, taking a young girl in their arms, carried her into the hospital. She may have been some sixteen or seventeen years of age, very pretty, something like those angel faces Murillo was so fond of painting. She did not look to be seriously sick, but when the men returned (they were county officials both of them) they gave it as their opinion that she would not last through the night, as she was far gone with tuberculosis. Then they went on to say that the child was a Catholic, and that while at the poor farm of the county was constantly asking to be taken to some Catholic institution where she might be allowed to prepare for death. They finally acceded to her request.

The girl received the Sacraments fervently and, as the county officials had predicted, passed away before morning. Toward the end she could not speak, but seemed anxious about a little purse she had in her possession. After her death, the nurse in charge opened the purse and found therein a solitary silver dollar. And then it dawned on the nurse that the poor girl was trying to make her understand that she was to take the dollar and have a Mass said for the repose of her soul.

I have seen many pathetic sights during my years of priesthood, yet I think that was the saddest of them all. For months that poor child kept that dollar in her little purse when at the county poor farm. Doubtlessly she was tempted at times, when the fever raged within her, to spend that pittance for little dainties that would ease her pain—a delicious basket of fruit, some cold ice cream or other relishes, but no, she would deny herself these little extras; she, a little orphan, would imitate her Master who also had been abandoned even by His Father on the Cross—she would bear with the ordinary food,

she would save that little mite of hers in order that the Holy Sacrifice might be offered for her pure soul after death. The little invalid should have known that any right-minded priest would gladly have said the Mass without a stipend, but in her simplicity she did not realize this. That child knew the value of a Mass—she knew what a great privilege it was to be able to hear Mass.

But the point is she never had or could have the happiness of celebrating Mass. This privilege belongs exclusively to a priest.

DANIEL MCASTOCKER, S.J.

Sunnymead, California.

CHURCH ACCOUNTING: CANON 1525.

About the last place a business executive would look for practical and useful information on such a topic as modern accounting is Canon Law. Likewise, the priestly reader would hardly believe that a modern accountant could take the stipulation for an administrator to render an annual report of his income and outgo to his Ordinary (canon 1525) and rearrange the receipts and disbursements in such a manner that the administrator will be able to interpret and use the statements to plan the worldly income to produce non-worldly good.

The average annual report is a simple statement of cash receipts and disbursements. Sometimes the items are alphabetically arranged and as such are meaningless to management; other times the income and the expenses cover income, which may include past-due rent as well as insurance, for the next five years: such expenditures covering the past, the present and the future years do not readily adapt themselves to comparisons, so essential in the interpretation of financial statements.

Accounts, alphabetically arranged, have advantages for the average bookkeeper, but not for the administrator who wants to know the sources of his income and the purposes of the payments. Naturally the segregation of income into groups will be most helpful if the sums ordinarily and regularly expected are separated from such extraordinary items as buildings procured, properties alienated or long term debts like mortgages incurred.

Another business classification of the ordinary receipts is into sources like regular church service collections, and secondly the auxiliary activities as school, sodality or club assist in allotting regular payments.

If the administrator discovers, as he may, that the ordinary operating expenses are payable from the church's ordinary collections, he would see that there is no business reason for holding lawn fêtes, entertainments and excursions and the multitude of non-profit enterprises.

Suppose an accountant were to rearrange the items so necessary to comply with canon 1525 into a modern financial statement useful in the successful management of the economic matters of a parish. Let the average statement be shown as follows:

STATEMENT OF ST. MICHAEL'S CHURCH

YEAR ENDED DECEMBER 31, 1935

Receipts			*Disbursements*		
Balance, 1 January, 1935		$—	Assistant Priests' Fees	$—	
Book Racks and Poor Boxes	$—		Choir Expenses	—	
Cemetery	—		Heating and Lighting		
Gifts and Donations	—		Buildings	—	
League	—		Interest, Insurance, Taxes	—	
Monthly Collections	—		Janitor's Wages	—	
Offertory	—		Pastor's Salaries	—	
Pew Rents	—		Repair to Buildings	—	
Seat Collections	—		Sanctuary Expense	—	
Sodalities	—		Special Collections	—	
Special Collections	—		Miscellaneous	—	$—
Miscellaneous	—	$—	Balance Dec. 31, 1935		—
Total		$—	Total		$—

Suppose these receipts and payments are now rearranged showing two sections, (1) ordinary regular receipts and payments and (2) extraordinary items. This set-up of ordinary receipts will show whether the administrator is getting enough to pay his ordinary operating and maintenance expenses and at the same time the sources of income and the purposes of the expenses are function-grouped.

This newer classification permits modification, expansion or economies where essential. Here are the same accounts restated to give adequate information for management:

STATEMENT OF RECEIPTS AND DISBURSEMENTS, ST. MICHAEL'S CHURCH

YEAR ENDING DECEMBER 31, 1935

Section 1. Ordinary Receipts and Disbursements

(1) Receipts: Ordinary			
Regular: Church Service Collections			
1 Door	$—		
2 Seats—Pews	—		
3 Offertory	—		
4 Book Racks	—		
5 Poor Boxes	—		
6 Votive Lamps	—		
7 ————	—	$—	
Auxiliary activities			
1 Sodalities	—		
2 League	—		
3 School	—	$—	
Total Ordinary Receipts		(A) $—	
Deduct			
Disbursements: Ordinary			
Administration:			
1 Pastor's Salary	$—		
2 Assistant Priest' Fees	—		
3 Services and Supplies	—		
4 Repairs to Office Equipment	—		
5 Cathedraticum	—		
6 Rectory			
Salaries and Wages	—		
Living Quarters	—		
Dining Room: Food and Services	—		
7 ————	—	$—	
Parochial Service Expenses			
1 Sanctuary and Sacristy	$—		
2 Choir	—		
3 School	—		
4 ————	—	$—	
Physical Plant Operation and Maintenance:			
Janitor's Wages	$—		
Coal, Electricity, Gas, Oil, Water, etc.	—		
Repairs to Buildings	—		
————	—	$—	
Total Ordinary Disbursements		(B) $—	
Excess of (A) Ordinary Receipts over (B) Ordinary Disbursements:		(M) $—	
(B) Ordinary Disbursements over (A) Ordinary Receipts			(M) $—

The second section submits a statement of extraordinary (C) receipts, and (D) disbursements, and in the third section the diocesan and other reimbursable collections herein designated

(E) Trust Funds, and finally a proof of work by comparison of the net difference between all receipts and payments with the actual difference between the net cash at the beginning and the end of accounting period (P).

SECTION II. STATEMENT OF EXTRAORDINARY RECEIPTS AND DISBURSEMENTS
YEAR ENDED DECEMBER 31, 1935

Excess of Receipts over Disbursements or			(M) $—	
Disbursements over Receipts				(M) $—
Extraordinary Receipts—Income and Gifts				
Donations, Bequests, etc.		$—		
Interest on Investments		—		
Dividends		—		
Rents		—		
		—	$—	
Properties Alienated				
Sale of Properties (list separately)		—		
		—	—	
Debts Assumed				
Mortgages placed on Properties		—		
		—	—	
Total Extraordinary Receipts			(C) $—	
Extraordinary Disbursements				
Interest paid on Mortgage	$ @ —%	—		
Interest paid on Notes	$ @ —%	—		
Taxes	— years	—		
Insurance	— years	—		
		—	—	
Properties Acquired				
Land Bought		—		
Building Constructed		—		
Replacements of Buildings		—		
Furniture Bought		—		
Other Procurements		—	—	
Debts liquidated				
Long term Debts reduced		—		
		—	—	
Sum accounted for			(D) $—	
Excess of Extraordinary Receipts over				
Extraordinary Disbursements			(N) $—	
Extraordinary Disbursements over				
Extraordinary Receipts				(N) $—

SECTION III. TRUST FUNDS

	Receipts	*Payments*	*Difference*	
Diocesan Collections	—	—	—	
Other	—	—	—	
Special	—	—	—	
	—	—	—	—
Total	(G) —	(H) —	—	(E) —

NET DIFFERENCE FOR YEAR
RECEIPTS OVER DISBURSEMENTS
DISBURSEMENTS OVER RECEIPTS (O) ——

SECTION IV. RECONCILEMENT OF CASH

Balance 1 January, 1935 ..... $——
1 January, 1934 ..... —— (P) ——

This newer arrangement of the older type of annual financial statement gives clearly to the administrator an interpretive analysis of the sources of all moneys and the application or use of funds for the year. Definitive, practical information for the constructive management of a parish is available in this statement: such as the disposal of properties which should be included among the insurable items, the amount of debts incurred for the purchase of buildings and furniture, and the isolation of the unusual payments as interest on mortgages, the procurement of adequate insurance and the separation of the diocesan reimbursable collections. Items and amounts which the administrator should see are reconciled.

This arrangement shows quickly the fact that from current receipts the current expenses are paid without recourse to sale of securities.

This statement, in itself, should be adequate to assist a pastor in the administration of many economic parish affairs for a church year. Should he, however, desire to measure this year's completed financial program with its predecessor, the following arrangement gives the essential information in a summary form:

COMPARATIVE STATEMENTS OF RECEIPTS AND DISBURSEMENTS

ST. MICHAEL'S CHURCH: YEARS 1935 AND 1934

Items		*1935*	*1934*	*Increase*	*Decrease*
Section I	Ordinary Receipts	(A) $——	$——	$——	$——
	Ordinary Disbursements	(B) ——	——	——	——
	Excess of (A) over (B) Increase	(M) ——	——	——	——
	(B) over (A) Decrease	(M) ——	——	——	——
Section II	Extraordinary Receipts	(C) ——	——	——	——
	Extraordinary Disbursements	(D) ——	——	——	——
	Excess of (C) over (D)	(N) ——	——	——	——
	(D) over (C)	(N) ——	——	——	——

Section III Trust Funds					
Receipts	(G)	——	——	——	——
Disbursements	(H)	——	——	——	——
Balance	(E)	——	——	——	——
Total (M) and (N) and (E)	(O)	——	—— (O)	—— (O)	——
Section IV Cash Balances at end of year		——	—— (P)	—— (P)	——

Too frequently business men as well as pastor administrators neither analyze nor interpret their financial statements. Should there be time, the individual items of income and expenses as set up in the annual statement could be easily compared with the previous report and the economic progress measured in dollars and cents. And from the comparison shown above the church administrator could develop from an old canon the most modern business tool of management—the budgets, the capital one for a ten-year building program and the operating budget showing planned estimates for the coming year, 1936.

WM. M. DEVINY.

Washington, D. C.

MEN IN SHIRT SLEEVES AT MASS.

Qu. Will you please answer this question through the columns of the REVIEW? I am sure other priests are asking the same question.

Is there any legislation by the Church forbidding men to come to Mass or other services in their shirt sleeves? Has a pastor anything to support him in ordering men to wear coats during Mass or other church services? Some priests tell the men to take their coats off. Is that permitted? Some of our men are now imitating women in wearing sleeveless, low-neck somethings (not shirts).

Resp. The Church has not deemed it necessary to express in her Code of Canon Law her condemnation of all abuses obviously opposed to the virtue of religion. Even in very hot weather, it is improper for men to come to Mass or other services in their shirt sleeves. Instead of telling the men that they may doff their coats at Mass, priests should insist upon the reverence and spirit of faith which the holy mysteries require of all persons and under all circumstances.

THE OBLIGATION OF WEARING CLERICAL DRESS.

Qu. May I request enlightenment on the following case.

I suppose a priest traveling outside of his diocese, and visiting a town on the coast of California. He looks like a layman, as he is dressed in a blue suit, and wears no Roman collar. This priest wants to go to confession. What should be the attitude of the confessor toward his penitent? Can he be absolved even if he is determined not to wear clerical garb, under the pretext that it is not so easy to travel with it?

I believe that the obligation of wearing the clerical dress is a serious one, and that the priest in question should not be absolved unless he is well determined to obey the law of the Church. When a circle of priests were discussing this question some did not accept my statement that the law obliges under pain of grave sin.

Resp. According to canon 136 § 1, all clerics are to wear suitable ecclesiastical dress in conformity with legitimate local customs and the prescriptions of the diocesan Ordinary. "Omnes clerici decentem habitum ecclesiasticum, secundum legitimas locorum consuetudines et Ordinarii loci praescripta, deferant."

Indisputably, this law binds *sub gravi* on principle, because it is enforced by grave sanctions. For clerics in minor orders, violation entails the forfeiting of the clerical state and privileges, if, after being admonished by the bishop, they have not corrected their conduct within a month; for clerics in Sacred Orders, transgression brings suspension (*ferendae sententiae*) from the orders which they have received.

See canon 136 § 3: "Clerici minores qui propria auctoritate sine legitima causa habitum ecclesiasticum . . . dimiserint, nec, ab Ordinario moniti, sese intra mensem emendaverint, ipsi jure e statu clericali decidunt"; and canon 2379: "Clerici, contra praescriptum canonis 136 habitum ecclesiasticum . . . non gestantes, *graviter moneantur;* transacto inutiliter mense a monitione . . . clerici majores . . . ab ordinibus receptis suspendantur."

Moreover, according to canon 188, 7°, a cleric who holds a benefice or office, and who having put aside his clerical dress does not resume it within a month after receiving an official rebuke from his Ordinary, forfeits *ipso facto* his position; and his benefice or office must be considered as vacant.

This grave obligation of wearing clerical dress, however, admits of levity of matter, as Vermeersch-Creusen state in their *Epitome Juris Canonici* (tomus I, edit. of 1929, pp. 172-221). If no scandal is given it would not be a grave sin to wear secular clothes for just a few days: " Etsi obligatio gerendi habitum ecclesiasticum per se gravis est, quippe quae gravibus poenis sanciatur, *levitatem materiae admittit* dijudicandam ex fine agentis et adjunctis temporis et loci. Ita, secluso scandalo, gravis peccati non damnant eum qui per quinque sexve dies habitum saecularem induerit; neque poenis juris coercetur, nisi qui saltem per mensem habitum ecclesiasticum deposuerit."

Therefore absolution may not be refused to a priest who, for a week or so, wears secular dress, provided he has no evil intention, and does not give scandal to the people in wearing non-clerical attire. Of course his confessor should urge him to observe the law, even during that short period, unless there be grave reason to the contrary.

CATHOLICS WHO LISTEN IN TO CATHOLIC PROGRAMS.

To the Editor, THE ECCLESIASTICAL REVIEW.

I am writing this note on 25 September. On the evening of the 24th, the nation and half the world listened to a description of a prize fight that was broadcast blow by blow and round by round. On the previous evening, 23 September, Cardinal Hayes as Papal Legate to the memorable Eucharistic Congress at Cleveland delivered a vital message to us over the air.

One wonders how many Catholics who listened in on Tuesday also listened in on Monday. Would a reader say that for one who heard the Papal Legate, twenty listened to the fight?

As far as I understand myself as I ask the question I do not mean to be pietistic or sarcastic. I would like to suggest, however, that an opportunity is offered by the question to test one's sense of values. If any Catholic, in particular any priest, was thrilled by the Tuesday broadcast and indifferent to that of Monday, would he not do well to examine the drift of his sympathies and the standards by which he lives? I believe so.

A. I.

CHRISTMAS OR YULETIDE?

To the Editor of the ECCLESIASTICAL REVIEW.

No doubt you, like many others, have noticed during the past few years, and particularly last year, what seemed to be a planned propaganda to substitute for Christmas, Yuletide. It was so constant in the metropolitan press that it looked like planned effort. It became so general that even some of our Catholic colleges and convents sent out " Yuletide Greetings " and invitations to " Yuletide " pageants. Some of our Catholic papers fell for the same plan, all thinking, I suppose, that it was " up-to-date ", " high-brow " stuff. Only last week I saw in a Catholic paper that the Moscow government was suppressing " Yuletide " celebrations.

The thought comes to me that some Catholic paper or periodical should show this up. I think that the REVIEW, with its special circulation, could do this more effectively than any other. Should something not be done to counteract this plan of turning a Christian feast into the pagan " Yuletide "?

At least Catholics, Catholic colleges and convents, and Catholic newspapers could be warned and asked not to aid the plan by falling for the Yuletide " stuff."

CHRISTMAS.

INDULGENCES NOT LOST IF ROSARY BELONGS TO ANOTHER.

Qu. Years ago the indulgences of a set of rosary beads were confined to one for whom the rosary was blessed. Nowadays, may any one use any rosary and gain the indulgences?

Resp. Yes, a change in this regard was made by canon 924 § 2 of the Code: " Indulgentiae coronis aliisve rebus adnexae tunc tantum cessant, cum coronae aliaeve res prorsus desinant esse vel vendantur." Therefore a rosary does not lose its indulgences by the fact of being given to or used by somebody else than its first owner; but only if it is notably damaged, or sold.

See Raccolta of 1930, page xvii, Introduction: " Indulgences attached to rosaries and other objects of piety are lost only when the object is sold or completely destroyed.—N. B. Rosaries do not lose their indulgences when repaired or renewed, even when by successive reparation the whole article has been renewed."

SEMINARIANS ON VACATION.

To the Editor, THE ECCLESIASTICAL REVIEW.

When we returned to the Seminary from our summer vacations, we had to bring back with us forms, filled in and signed by our home pastors. The questions asked on these forms were as follows:

1. Did the student N. N. . . . frequently approach the sacraments while in your parish?
2. Did he offer his services to teach Catechism?
3. Did he conduct himself in the manner befitting an aspirant to the priesthood?

This saved the busy pastor the trouble of "thinking up a letter from the pastor". But, it had the more important effect of making the seminarian conscious of his status, and of his relation to his pastor.

I personally have had no difficulty in getting seminarians in my "charge" to be helpful. They have been respectful and exemplary. But I have heard some complaints by fellow pastors, in these respects. A custom seems to have sprung up in America according to which seminarians expect a set price for helping with vacation schools of Christian Doctrine. No priest, who can afford it, will deny an indigent seminarian a just, if not generous, honorarium. But many mission pastors cannot pay the price paid by more affluent parishes, which apply for seminarians, and secure the summer services of seminarians, who are parishioners of the poor mission pastor. Does any of your readers know of anything that can be done about such a condition?

SACERDOS DULUTHENSIS.

GREEN COPE AT BENEDICTION.

Qu. Kindly let me know whether or not a priest who says Mass with green vestments, is allowed to use green cope and white veil.

Resp. If a Mass said in green vestments is followed immediately by Benediction of the Blessed Sacrament, the celebrant is certainly allowed to wear a green cope.

But the veil must always be white. (See Decree 2562.)

Criticisms and Notes

PRIESTLY VOCATION. The Rev. John Blowick. M. H. Gill and Son, Dublin. Pp. 343.

" The aim of this book is to restore the doctrine of priestly vocation to its proper place in theology, so that priests will be able to deal quickly and decisively with those young people who consult them on the choice of a state of life." In these words the author makes plain from the outset what he means to tell his readers. To achieve this purpose he devotes the first three chapters (pp. 1-116) to a refutation of what he calls the " false and mischievous modern theory of vocation ". In the next four chapters (pp. 117-237) he explains and proves the " traditional " doctrine on the subject. The closing chapters (pp. 238-337) attempt to show the practical bearings of this traditional doctrine for ecclesiastical superiors, confessors, parish priests, seminary authorities, and aspirants to the priesthood. The final chapter contains a summary of the qualifications which should be sought in every young man who professes a sincere desire to become one of Christ's ambassadors.

Father Blowick makes no attempt to disguise the fact that he is an admirer and follower of Canon Lahitton, from whose book he draws largely. Lahitton's *La Vocation Sacerdotale*, published in 1909, gave rise to one of the liveliest theological controversies of modern times. It was rumored that the Sacred Congregation of the Index had prepared a decree placing it on the list of forbidden books. Pope Pius X appointed a special commission of Cardinals to examine the work. This resulted in a decree, approved by the Holy Father, declaring that the book should not be condemned but should be commended in so far as it maintains that no one has a right to ordination prior to his free selection by the bishop, and that the only conditions required on the part of the candidate are fitness and right intention.

This decree was hailed as a complete victory by Lahitton and his supporters. But his opponents were not slow to point out that the first part of the decree simply declared what had never been denied by any reputable theologian of any school, and that neither the first nor the second part condemned what Lahitton had so vehemently denounced, namely, the reality of an interior vocation manifested precisely by fitness and a desire and choice of the priesthood from the right motives.

There had been indeed theologians and spiritual writers who required, besides fitness and right intention, a supernatural attraction. While some of these seem to have seen in this *attraction* a strong emotional crisis or quasi-revelation, most of them by far meant by it

merely a rational and earnest desire based on the proper motives. Now, between such a rational desire on the one side and a right intention on the other there is in practice or even in theory little to choose. We cannot rationally desire the priesthood without seeing in it some good which appeals to us and prompts us to prepare ourselves for it. Hence, if men were bent on seeing realities instead of formulas, and if they were out to find agreements rather than to pick theological quarrels, the whole problem of vocation would never have assumed such proportions or created so much bad blood.

There is much that is worth while in Father Blowick's book, just as there is in Canon Lahitton's, and it makes interesting reading too. The pity of it is that, like Lahitton, he is not quite fair in his exposition and criticism of what he calls " the modern theory ". He fails to bring out the qualifications which are found in the writings of its proponents, and without which it could hardly have found favor with practically all theologians for three hundred years.

Both Father Blowick and Canon Lahitton are convinced that a change in the theory of vocation will revolutionize the recruiting of the clergy, that it will work like a charm toward giving us more priests and toward raising the standards of learning and holiness and zeal among the clergy. This appears to be fanciful, to say the least. In the past, as in the present, the chief concern of those who recruit for the clergy has been fitness. Have there been many candidates, excellent in every way and willing to work for the salvation of souls, who were nevertheless barred from entering the priesthood because neither they themselves nor their confessors could discover that subtle *attrait* or mysterious attraction which they looked upon as the necessary sign of a divine vocation? In nearly every case the issue was decided on the basis of qualities and right intention, so that if a candidate possessed the various qualifications laid down by canon law and wanted to become a priest from the right intention, he could safely seek and accept the bishop's call to orders.

There have been indeed some very rare cases of men, thoroughly qualified, who hesitated in their choice between the priesthood and a secular profession, but were ready to accept the priesthood on the advice of their confessor. Father Branchereau, one of the leading representatives of the " modern theory " so violently attacked by Canon Lahitton, examined this very case and answered that he would counsel the man to become a priest. Evidently his answer was not based on the presence of a supernatural *attrait*. It may well be that not all of the advocates of the so-called " modern theory " would give this same decision. At any rate, one thing is clear, and that is that the decree of the Holy See simplified the rôle of scrupulous confessors and candidates.

We cannot however share the enthusiastic hopes of Canon Lahitton and Father Blowick that their theory of vocation will furnish a " quick and decisive " method for young men, their confessors, seminary authorities, and bishops, to settle in each particular instance whether a man should or should not become a priest. There will be in the future, as in the past, young men who are very anxious to be priests, but whose directors or confessors entertain serious misgivings as to whether they can safely and prudently assume lasting sacerdotal obligations. There will likewise be those who have all the elements of fitness, but who somehow cannot say yes or no to the question: shall I become a priest? The " traditional " theory so ardently advocated by Lahitton and Blowick seems to help as little and as much in these instances as the theory they oppose.

Still less enthusiastic are we over the supposed value of this theory for the few priests who find themselves unhappy in the priesthood and who feel that they are out of place. Most of these unfortunate men, it can safely be said, made no mistake when they presented themselves for priestly ordination. Their trouble came from failure to live up to the ideals which they once believed and practised. If in an exceptional case it should be clear that a real mistake was made, will the unhappy priest derive more consolation now from thinking that he made a wrong choice in accepting the call of the bishop than from believing that he never possessed a divine vocation at all?

Perhaps we are still too near the scene of battle to have a thoroughly impartial view of the history of this theological controversy and an objective treatment of the doctrine of vocation. The nearest to this ideal at present seems to be Dr. Alphonse Mulder's *La Vocation au Sacerdoce* (Bruges, 1925), a good summary and adaptation of which can be found in chapters IV-VI of Dr. E. J. Mahoney's *Secular Priesthood*, published by Burns & Oates in 1930.

CATHOLICS IN COLONIAL DAYS. By the Reverend Thomas P. Phelan, M.A., Litt.D., LL.D., Professor of Ancient, Modern and Ecclesiastical History at the Catholic Foreign Mission Seminary, Maryknoll, New York. P. J. Kenedy & Sons, New York.

The purpose of this valuable and attractively printed volume is unfolded by Dr. Phelan in the Preface: " ' To glean up the scattered ashes into history's golden urn '; to supply the Catholic laity with authenticated data; to eliminate the many myths and legends which invariably creep into the pages of history, to assist his brother priests with neither leisure nor aptitude for extensive research or study; to instill into the minds of the young apostles carrying the Gospel truths to the field afar the true story of Catholic achievement in their native

land, stripped of all fiction and exaggeration, was the sole reason for the publication of this work."

The facts presented by Dr. Phelan are well calculated to accomplish his splendid and laudable purpose. The book is well documented. Written in popular style, it is a notable contribution to American Catholic history. There is fear, however, that the time is far distant when the damage done to the fair name of everything Catholic will be repaired and the truth about the Church will be told dispassionately and impartially. It is a mighty task to eliminate the falsehoods that have crept into historic records, and to replace them by undeniable truths.

How deeply the Church in America has suffered from the suppression of truth and the spreading of falsehood is evidenced by the anti-Catholic prejudice that exists to-day and has existed from the time when the first colonists landed on the Atlantic seaboard. This hostile attitude toward a great body of American citizens who profess the Catholic religion, in a country where the Constitution allows freedom of worship and liberty of conscience, becomes intelligible only when one has examined histories written by supposedly trustworthy writers, together with the school books which for generations were used in the elementary schools of the country.

The pretentious historians glorified everything Protestant and denounced everything Catholic: Puritans and Pilgrims planted religion and civil liberty in the New World; Spanish and French explorers were intolerant, cruel, superstitious and avaricious; Protestant countries were cultured and progressive; Catholic nations were ignorant, superstitious and backward; it was a glorious day for America and civilization when English—not French or Spanish colonists—secured a firm foothold in what became the thirteen colonies—so ran the story that has been constantly told of our American beginnings.

The compilers of the little manuals had no equipment for their work. They made a slavish transcription of what they read in larger volumes. They popularized the statements of those who were thought to be authorities in history. Is it surprising that the mentality of the American people became anti-Catholic, when the very sources of information for young and old concerning the Catholic Church were poisoned?

That history of this kind planted in the minds of non-Catholics the seeds of hate, fear and suspicion of the Church was lamentable. But it was tragic when this same literature affected seriously certain Catholics and chilled their Catholic loyalty and devotion. The harm done to these ill-informed members of the Church who accepted the non-Catholic interpretation of events that affected profoundly the welfare of mankind, may be seen in those Catholics who never question

the basis on which the high praise of Protestant countries and the severe arraignment of Catholic countries rest; who believe that Puritan, Pilgrim and Cavalier account for all that is worth while in American civilization; who accept without hesitation the Protestant story of the Inquisition; who join in the hue and cry against the Spanish conquistadores; who subscribe to the Protestant theory that the departure of the Moors and Jews from Spain, and the Huguenots from France, robbed both countries of the best and finest citizens and forecast the decline of two great nations; who feel moved to apologize for the reputed backwardness of Catholic people and for the absence in Catholic countries of those elements which, it is said, constitute highly progressive nations. *Catholics in Colonial Days* should be read by this class of Catholics.

Dr. Phelan has an interesting chapter on Catholic Loyalists during the Revolutionary War. He makes clear that the Colonists were not a unit in the uprising against English rule. He estimates that one hundred thousand Loyalists were opposed to Independence. Catholics, as was the case with other religious bodies, were divided when the crucial moment came to make a choice for or against the mother country. He puts aside as unwarranted the claim of Gilmary Shea: "The Catholics spontaneously, universally and energetically gave adherence to the cause of America. There was no faltering, no division. Every Catholic in the land was a Whig. There were no Catholic Tories." "The records of the period", says Dr. Phelan, "disprove this statement". "Nor is it surprising," continues Dr. Phelan, "that some Catholics were true to England, as the Colonists had bitterly assailed their religion and persecuted its adherents and Pennsylvania alone had granted them religious freedom. The leading patriots had displayed flagrant bigotry after the passage of the Quebec Act, and in the colonial wars, religious as well as racial antipathy embittered the strife with France and Spain, the representative Catholic nations. 'Popery and Papacy' had been terms of reproach and symbols of disloyalty. Under such conditions, it is not surprising that some Catholics refused to support the patriotic cause."

This reference to the part of Catholics in the Revolution suggests the question: Why did any Catholics, in view of the notorious bigotry and intolerance of the Colonists, before and during the war, join the Revolutionary Army? Why did the Carrolls, Barry, Fitsimons, Meade, Moylan, and other Catholics cast their fate with the Revolution? The author of *Catholics in Colonial Days* offers an answer to these questions. "The loyalty of the vast majority of the Catholics may be explained in the words of the Fathers of the Third Plenary Council of Baltimore, 'We believe that our heroes were the instruments of the God of nations in establishing this home of freedom'."

Another question arises. When the war was over and the representatives of the thirteen colonies who, with few exceptions, were anti-Catholic, assembled to formulate a constitution, why did that historic document guarantee religious freedom? Dr. Phelan says: "The jealousy and rivalry of the different sects precluded the establishment of a state Church so, as in other disputed questions, a compromise was effected by granting religious freedom to all sects: 'Congress shall make no law respecting an establishment of religion or the free exercise thereof'."

The story of the Constitutional Convention states truly that compromise accounted for those parts of the Constitution dealing with religious freedom. But surely, Providence watched over that epoch-making assembly and, "Thus from the beginning of national life, the United States ordained throughout all the land, as far as its constitutional power could reach, full liberty of mind, conscience and worship."

In the campaign of education and enlightment about the Church in America, Dr. Phelan's volume will render invaluable service.

THE SUNDAY SCHOOL YEAR. Teacher's Plans. By the Rev. Charles Francis Kelly. New Haven, Conn., St. Donato's Rectory, 505 Lombard St. 1935. Pp. 95.

AN EXPLANATION OF THE CATECHISM. Part Second: Sacraments, Sacramentals, and Prayer. Revised and enlarged edition. By the Right Rev. Victor Day. Helena, Montana: Naegele Printing Co. 1935. Pp. 270.

CATECHETICS IN THE NEW TESTAMENT. By the Rev. Rudolph G. Bandas, Pd.D.Agg., S.T.D. et M. Milwaukee: Bruce Publishing Co. 1935. Pp. vi+137.

All who are interested in spreading Christ's Kingdom on earth must be gladdened by the publication of so much literature that should prove helpful in teaching religion. Bishop McAuliffe, in his foreword to *The Sunday School Year*, reports that the book is the fruit of zealous labor in the vineyard of the Lord. Long experience in dealing with little children, knowledge of their handicaps, physical and mental, and love for their eternal welfare prompted the printing of the booklet. *The Sunday School Year* is simple in expression, yet practical and comprehensive. It was written to meet the special needs of a Sunday School handicapped by more than ordinary difficulties and particularly exposed to the crippling effects of the present economic instability.

Confusion caused by constant changes in the classes, due to the moving of families to and from other districts, had to be reckoned with; to say nothing of frequent changes in the teaching staff itself. Hence the pastor devised a well organized method, one not too dependent upon the experience of the teacher, in order to insure a maximum of well directed instruction to the children and to save precious time. Lesson plans were printed, distributed weekly to the teachers, and the advantages gained were apparent at once. The teachers, with a little preparation, were able to adapt each lesson to the mentality of their respective classes. Confusion and loss of time were reduced.

What was so useful in one Sunday School should prove helpful elsewhere, and so forty-five specimens of these lesson plans have been bound into the present little book with a convenient blank page for the teacher's notes opposite each plan. The low price should encourage wide distribution of *The Sunday School Year.*

Monsignor Day has in the past rendered useful service to our teachers of religion. In his *Explanation of the Catechism* he follows the Munich or psychological method by explaining in simple language the contents of the catechism answer before presenting the answer to the pupil. The explanations are clear and interspersed with interesting anecdotes and bits of church history. The manual might well be used not only for catechetical instruction but for sermons as well. Preachers would never be dull if they used this manual in preparing their sermons. The book might also be given to converts and adult Catholics generally. Study clubs would greatly benefit by adding the manual to their books of reference.

The present edition of *Explanation of the Catechism* contains thirty pages of new material and evidences the great pains taken by the author in bringing his information up to date.

In his *Catechetics in the New Testament,* Dr. Bandas answers in his usual scholarly manner the following questions: To what extent did Christ appeal to the Old Testament and to Bible history? (There is much here that we should like to commend to the attention of Nazi philosophers.) Did Christ use the question-and-answer method? (There is telling evidence here for exposing the mistake of those who would abolish the catechism from our religion classes.) How did Christ present abstract truths? By what means did Christ strive to make these truths a permanent acquisition and motor-forces in the lives of His hearers?

In the second part of his book, " Catechetics according to St. Paul," Dr. Bandas proves that the Apostle of the Gentiles was both in content and method a master catechist. The priest might well make this

section the subject for a week's meditation and examine himself in how far he measures up to the ideal sketched here in detail. The priest will realize that his own difficulties fall far short of what St. Paul experienced, and that he should learn from the Apostle how to triumph over all untoward circumstances.

In an appendix, Dr. Bandas examines St. Augustine's catechetical method. How consoling for the preacher to read here that the Bishop of Hippo was almost always discouraged with his own efforts in the pulpit!

INTRODUCTORY SOCIOLOGY. Rev. Raymond W. Murray, C.S.C., Ph.D. F. S. Crofts and Co., New York. 1935. Pp. xvii+423.

With the publication of Dr. Murray's *Introductory Sociology,* the sociology instructors in Catholic universities and colleges have had their choice of introductory texts increased by a substantial percentage. Even with the addition of this new book the choice is limited if the instructor insists that the text be written by a Catholic.

To this reviewer two points are outstanding: first and foremost this is a Catholic text in both senses of the word, and secondly the author, in the words of Monsignor Kerby, who wrote the introduction, " has mastered a wide range of readings ".

As to the first point, if the author had in mind the preparation of a book which could be used in those schools which offer only one or two courses in sociology, he has prepared a noteworthy text. A brief glimpse over the carefully prepared index convinces the reader that here " all things " are covered. By a simple technique of sampling, namely by listing the first *topic* mentioned in the separate alphabetical sections of the index, this fact becomes apparent. " Abnormal psychology, Backgrounds of sociology, California and race problems, Darwinian influence in ethnology, Ecological approach, Fads, Genetics and alarmists, Ice Ages, Japan and population growth, Kallikak family, Ladies of Charity, Magdalenian culture, Nationalism and patriotism, Old age dependency, Paleolithic, upper, Race and intelligence, St. Vincent de Paul Society, Temperaments, Underpopulation, Venereal disease and World War, Wages and the family—indicate the range of the material covered.

As to the second point, that the author has read extensively, this is evidenced clearly in the numerous footnotes throughout the body of the text, and especially in the Selected Bibliography appended thereto. In this matter the author shows not only wide reading but a knowledge of the latest literature in the various fields covered.

The impression is left on the reader that the text tends toward description rather than toward explanation. For example, in the chapters on The Framework of Personality and The Machinery of

Social Adjustment the author introduces a number of factors and conditions which undoubtedly influence the development of the individual man, though, at the same time one is not told how these factors and conditions operate. The social process is indicated, but we are not told how it functions.

As to the "preaching" that is contained in the text, those *obiter dicta* which are so difficult to avoid, there are many examples. The most startling of these is contained in the chapter on Population. Having said, "More important than placing the blame for the last war is the prevention of the next one" (p. 103), the author, in discussing the effects of the practice of contraception goes on to say, "But there is still another angle to be considered, that of patriotism (sic), even though the birth-control leaders attempt to laugh off this difficulty as an absurdity. Yet the bold fact remains that a nation must have numbers in order to maintain its military position as a first-rank nation, unless one is optimistic enough to believe that the day of wars is past" (p. 114). Continuing in the next paragraph he points out, "In 1932 the birth rate in Japan was the highest and the death rate the lowest ever recorded there." And on the following page, "When the advocates of birth control say 'We favor a small family,' they really say, 'We favor a small Nation'. . . . only the United States and the nations of western Europe have been following this slogan to any great extent. . . . A few statues have probably been built to honor Mrs. Sanger in the United States in recent years; will Japan some day build greater statues to her as their unconscious benefactor?"

One may see here a warning of the "Yellow Peril". It would seem that this additional argument against contraception is unnecessary, particularly in view of the need today to avoid all occasions which may contribute to the fostering of a militaristic spirit.

Apart from such "preaching", and there is much of it, the text presents a considerable body of material ordinarily considered in those introductory courses which emphasize social pathology. It could be used very profitably in smaller colleges with extremely limited offerings in sociology, and more particularly by study clubs and those general readers who are interested in learning something about that almost indefinable subject—Sociology.

TOWARD THE CLERICAL-RELIGIOUS LIFE. Ralph Damian Goggin, O.P. Bruce Publishing Co., Milwaukee. Pp. 140.

The purpose of this book is, as the author neatly points out, "to explain in as brief and as readable a manner as possible the nature and obligations of the priesthood as exercised in the Dominican Order".

It deals in ten short chapters with priestly vocation in general, with priestly vocation in a religious order, and with priestly vocation in the order of Saint Dominic. In this last part the author discusses such topics as the novitiate, vows, studies, ordination, and the lifework of a Dominican friar. With its fine mixture of exact information and high inspiration, with its remarkable sense of proportion and attractive, concrete style, the book should easily fulfil the author's purpose and hopes. It is just the sort of book to place in the hands of a young man seeking information about the Dominican Order, with a view to join it.

Novices and scholastics of the Order will find therein a brief and clear and thoroughly sane exposition of the ideal after which they are expected to strive. They will be reminded by Father Goggin of their privileges as members of a great religious order with glorious traditions, but they will also be told in plain language that priestly perfection is not the exclusive privilege of religious, since it can be attained in other ways than by the three vows, " as for example, through parochial labors, or among the pagans, or the sick, by teaching, preaching and the like ". Their attention will be called to the fact that " the habit does not make the monk ", and that for religious as for others Christian perfection consists of the love of God and demands constant generosity and self-sacrifice. They will be warned that " to believe or hope that with the taking of first vows, or the actual profession of solemn vows, the needed courage and strength to fulfil them will automatically come to them, is a serious and even fatal mistake ". They will feel, as they read the book, that the author, while holding out for a high ideal, remains always thoroughly practical.

It is interesting to note that by special privilege the Dominicans, like many other religious, ordain their students at the end of the third year of theology, but keep them in the status of student until the end of the fourth year. This system provides an easy transition from the life of a scholastic to that of a priest in the active ministry. Some are inclined to see advantages, were this privilege to be extended to students for the ranks of the diocesan clergy.

THE EUCHARIST AND EDUCATION. From the Dutch of the Rev. Father Gervasius, O.M.Cap., S.T.D., by the Rev. Gregory G. Rybrook, Ord.Praem., S.T.D., with a Preface by the Rev. Felix M. Kirsch, O.M.Cap., Ph.D., Litt.D. New York: Benziger Brothers. 1935. Pp. xvi+109.

The idea of the Eucharistic Crusade dates back to Pope Pius X, but its organization owes its existence to the zeal and encouragement of Cardinal Mercier. The Crusade is now doing an immense amount

of educational and social work, in England, Belgium, and Holland. Father Gervasius, the author of the present book, is editor of *Zonneland*, official organ of the Eucharistic Crusade in Holland. He is the author likewise of a number of books on educational subjects. The original of the present book went through several editions in a short time. Dr. Rybrook has given us an excellent translation of the book, and we bespeak for it the same kindly welcome the original received among priests and teachers. The book will help our teachers to use more fully the treasures of the Eucharist in the schoolroom. Dr. Kirsch is right in insisting in his Preface that often teachers do not realize the importance of the Blessed Sacrament in an educational scheme. If the Eucharist is the center of Catholic life and worship, why should it not be the center of Catholic education?

THE CHRIST-LIFE SERIES IN RELIGION. Bk. I, God Our Father; Bk. II, Jesus Our Saviour; Bk. III, The Story of God's Love; Bk. IV, A Child of God; Bk. V, The Redeeming Sacrifice; Bk. VI, The Kingdom of God; Bk. VII, With Mother Church; Bk. VIII, Through Christ Our Lord. By Dom V. Michel, O.S.B., Dom B. Stegmann, O.S.B. and Sisters of the Order of St. Dominic, Grand Rapids, Michigan. The Macmillan Co., New York. 1934-35.

They who have been awaiting an adaptation of the liturgical movement to the teaching of religion in the grades, now have their hopes realized. They who have remained untouched by the reawakening of interest in the liturgy will be agreeably surprised if they but take the time to investigate the present Series. This reviewer has no hesitancy in complimenting the authors, the artists and the publishers on these superbly edited volumes.

Two manuals for teachers accompany the Series. In the first manual we read the following: "That Christ may be formed in the hearts of children and that they may manifest the Christ-life in their daily conduct is the aim of *The Christ-Life Series in Religion* (p. 1)." Here is a course in religion with a definite purpose. We have heard much in recent years concerning the necessity of living our religion rather than merely learning it. The authors of these volumes have consistently stuck to their aim throughout the Series and have so presented the subject matter that children will be impelled to live their religion. The drawings, which possess a unique quality, have been designed to fit the theme of each Book, and are in themselves a spur to the fulfilment of the underlying aim of the Series.

The essential merit of the volumes is the impulse given to the leading of a supernatural life on earth through a participation in the life

of the Church. Central in this life is the Mass. The Mass is developed concentrically throughout the Series, that is, it receives fuller treatment each year. Students who thumb these volumes cannot help but realize that the Mass is pivotal in Catholic life.

Living one's life for God's honor is splendidly brought out in the Christ-life Series. It might be said, however, that worship of, or love for God through devotion to one's neighbor is not so fully emphasized as it might be in the eight volumes under review. True, they are designed for children in the grades, but where the Christ-life is concretely realized there is an impetus toward service of one's neighbor. The pressing social problems of the day are, perhaps, beyond the ken of children; but the desire to serve God through concern for the larger social questions can at least be aroused in the younger minds. The Corporal and Spiritual Works of Mercy are treated in Book VIII (pp. 230-236). Ten Saints are named on which the students are to report on their interest in the works of mercy. Might not the children also be made acquainted with some of the outstanding Vincentians of our own country, such as Thomas Mulry, or women of the type of Mother Alphonsa Hawthorne?

In the technical make-up of the books nothing is lacking. Likewise, some attention has been paid to the idea of correlation with art, nature, literature.

For First Communion classes a small book of the same kind will be necessary, to supplement the first book in this Series.

LOGICA ET INTRODUCTIO IN PHILOSOPHIAM CHRISTIANAM: editio octava et nona recognita. J. Donat, S.J. Innsbruck: Typis et sumptibus Feliciani Rauch. 1935. Pp. viii+227.

ONTOLOGIA: editio octava emendata. J. Donat, S.J. Innsbruck: Typis et Sumptibus Feliciani Rauch. 1935. Pp. vii+292.

ETHICA GENERALIS: editio sexta mutata et aucta. J. Donat, S.J. Innsbruck: Typis et Sumptibus Feliciani Rauch. 1934. Pp. vii+299.

ETHICA SPECIALIS: editio quinta emendata et aucta. J. Donat, S.J. Innsbruck: Typis et Sumptibus Feliciani Rauch. 1934. Pp. 367.

One of the last works of the late Cardinal Ehrle, *Die Scholastik und ihre Aufgaben in unserer Zeit,* directs the attention of the Catholic philosopher to the urgent need of having our philosophy give proper heed to the discoveries made in the natural sciences. The philosopher, the Cardinal reminds us, should not treat of cosmology

without studying the finds made in chemistry, physics and astronomy. Nor should he, while treating of rational psychology, ignore experimental psychology and physiology. The position of the modern Catholic philosopher, says the Cardinal, is much the same as that in which St. Thomas found himself. Following his example we must incorporate new material into the philosophy that has been handed down to us.

The present new edition of some of the works of Father Donat should be welcomed by philosophers, as a serious attempt to carry out the advice of Cardinal Ehrle. Fr. Donat states in his preface that it is his intention to adjust his philosophy to the advanced state of modern science.

Little need be said about the volume on Logic. Few additions have been made, save where clarity of expression was thought to demand them. More changes are introduced into the Ontology. The treatment of the principle of causality is carefully checked over, and extended, so as to include Heisenberg's criticism. An able refutation of the principle of *closed nature* (*closed* to supernatural influence) follows Donat's disposal of Heisenberg.

In both General and Special Ethics greater changes have been made. The Plan of General Ethics has been modified. The former editions treated first of the *End of Man* and secondly of the *Essence of Morality*. The present edition reverses this order. It is in these two parts of the General Ethics that most of the new material is to be found. The sixth edition of General Ethics exceeds the fifth by seventy pages.

To ethical ends of man proposed by non-Scholastic philosophers, such as joy and pleasure, Fr. Donat assigns their proper place in ethical life. A footnote (p. 103) contains an interesting remark. In showing that terrestrial pleasure does not completely satisfy man's desires for happiness, the author adds that pleasure-loving Goethe said in his seventy-fifth year that he had not had four weeks of real happiness in his life. Other ethical ends of man, such as the advancement of the ego, making life an end in itself, the subordination of the ego to the advancement of society, are treated discriminatingly. In dealing with the advancement of the ego, as an ethical end, Fr. Donat dwells at some length on expressions of the right of self-determination as falsely understood by many to-day.

The treatment of excessive nationalism includes such pronouncements as those of Hitler and Rosenberg. The author considers German nationalism mainly, though not exclusively. Mention is made of anti-Semitism and the reputed Aryan superiority. Dynamite for the complete destruction of such air castles might have been found by the author in such works as Paul Radin's *Racial Myth*.

Cardinal Ehrle, in the work referred to above, directs the attention of Catholic philosophers to the systems of non-Scholastic philosophers. The Cardinal counsels Catholic philosophers to evaluate these systems, to gather the gems of truth that they contain, and to increase by so doing the wealth of the *philosophia perennis*. Again Father Donat heeds the advice of Cardinal Ehrle. He finds some truth, in discussing modern theories of morality, in collectivism as an ethical end of man. Kant's theory of morality is found not to be entirely without some truth. Fr. Donat finds that even Institutionism is not erroneous in every regard.

In the discussion of the norm of morality new material has been incorporated. The discussion of autonomy and heteronomy includes opinions of the latest writers.

Special Ethics has grown sixty-four pages beyond the former edition. The new additions concern mainly questions of private property, political autonomy, representative government and international relations. Unlimited national autonomy is wrong because it is based on the principle that man may not be bound by any ties whatsoever. The admission of that principle would lead to complete anarchy. Recent expressions of Socialism, as of Engels, are mentioned. Interesting though short is the treatment of the good and bad sides of representative government. The last section, on international relations, incorporates material pertaining to the latest developments of the League of Nations.

Brevity and clarity make the works of Fr. Donat readable. Perhaps some will find his independence (within the proper limits) refreshing. In the *Introductio ad Philosophiam Christianam*, Fr. Donat shows that the Catholic philosopher may refuse to admit some opinions (not principles) of St. Thomas, and still remain obedient to the injunctions of *Studiorum Ducem*. Examples of such opinions are, *materia* as the principle of individuation, and the real distinction between essence and existence.

Two flies in the ointment are the lack of an adequate bibliography and a general index.

EDUCATION OF THE FOUNDING FATHERS OF THE REPUBLIC. By James J. Walsh, M.D., Ph.D., Sc.D., E.D., etc. New York: Fordham University Press. 1935. Pp. xii+377.

Dr. Walsh in this volume contributes most valuable material to the field of the history of education. In his interesting and enlightening work one is shown how deep and how widespread was the influence of Scholastic philosophy in Colonial and early post-Colonial collegiate education in America. The documents which the author

employs are a series of what were called "Broadsides," that is, a collection of Commencement theses which were defended by the graduating students. These public demonstrations were conducted by the leading laymen and ministers, themselves being for the most part former graduates. The "Broadsides," or Commencement programs, of Harvard, William and Mary, Yale, Princeton, Brown, Columbia and Pennsylvania, are each treated in separate chapters. In each of these chapters Dr. Walsh plainly shows that the philosophy of Aristotle, as presented by the Schoolmen of the medieval period, formed the basis of the training of the early Fathers of these United States, and especially of those outstanding men who signed the Declaration of Independence and formulated the Constitution of our country. In these chapters as well the author gives us some very arresting sidelights on the curricula, methods of teaching, discipline and the application of the principle of correlation in these our original colleges.

All students who are really interested in American education of collegiate rank will find the data presented in the twelve chapters making up this volume, of timely worth. Despite the fact that it contains a great deal of repetition, on the whole the work is an excellent treatise, in fact, a real defence of what a cultural college should be in aims and procedure.

ST. PATRICK, APOSTLE OF IRELAND. By Eoin Macneill. Sheed and Ward, Inc., New York. Pp. v+122.

To pick up an erudite and interesting book by a scholar like Professor Macneill is a pleasure. One is assured that he is not wasting his eyes and valuable time. An effort is made by a thorough study of St. Patrick's *Confession* and his *Epistle* to reconstruct the story of his life and time, using largely as corrective and supplementary materials the Annals of the Masters, J. D. White's edition of the *Latin Writings of St. Patrick*, John J. Ryan's *Irish Monasticism*, Professor Bury's *The Life of St. Patrick*, and G. F. Hamilton's *The Praise of St. Patrick*. A student would want to consider the books of the Protestant Dean of Elphin, the Very Reverend John Roche Ardill, entitled *St. Patrick, A. D. 180*, and his recent pamphlet published in Dublin by the Church of Ireland Publishing Company which he entitles, *St. Patrick; Where Was He Born?* Dean Ardill disagrees with Macneill's conclusions and finds the weight of evidence in favor of Kilpatrick near Dumbarton on the Clyde and his arrival in Ireland in 180, though he quotes Dr. John E. Sexton, one of America's ablest ecclesiastical historians, as suggesting a birthplace outside of Rome and Professor Burkitt's date of 250 as St. Patrick's Irish arrival. G. H. Wheeler contributes "St. Patrick's Birthplace" to the *English*

Historical Review (January 1935). Obviously St. Patrick's career is still shrouded in doubt, with the doctors in mild but determined disagreement. Professor Macneill's little volume would be easier followed if provided with footnotes instead of cumbersome references in the text, and with an index.

Macneill's St. Patrick, the grandson of Politus, a priest, and the son of Calpurnius, a deacon or more likely a decurion of family, was born, in 385 or 386, a Roman citizen in Wales where the Britons were Christians. Badly educated in Latin, a shortcoming of which he was ever sensitive, he was captured by an Irish raiding force, about 401 and made a slave to Miliucc, a petty chieftain, from whom he escaped six years later. Making his way to the coast, probably at Wexford, he found passage to Gaul and thereafter traveled in Italy and in the islands of the Tyrrhene Sea. At Auxerre, he was admitted to Holy Orders by Bishop (Saint) Amator, of whose successor, St. Germanus, he was a disciple. In 430 Patrick was rejected for the Irish mission for which he had long felt the call of God in the form of visions and in his stead there was sent Palladius (431) who soon died on a visit to Britain. In 432 Patrick was consecrated bishop, and he was soon off for the Ireland of his dreams, landing it would seem at the isle of Holmpatrick near the Skerries, north of Dublin. Therewith Professor Macneill traces the foundation and growth of the Church, the character of the country, the condition of Druidism and the use of Irish monasticism until the death of Patrick which he assigns to the year 461 when he was buried at Saul. In his dogmatism there is danger, for the historian must ever be a cautious soul not because of cowardice but because of knowledge.

DE CAUSALITATE SACRAMENTORUM. M. Gierens, S.J. Romae, Univers. Greg. 1935. Pp. 127.

One of the most widely discussed problems in speculative theology is that which concerns the manner in which the sacraments produce grace. Father Gierens aims to show the rise and progress of this question by collecting in one volume the teachings of more than a score of theologians on the subject, beginning with St. Augustine in the fifth century and extending to De Lugo in the seventeenth. There are excerpts not only from the writings of the more renowned theologians, such as St. Thomas and Scotus, but also from the works of certain writers of lesser fame, such as Annibaldi and Rainerius of Pisa. Fr. Gierens confines his own share in the work to a brief introduction and to some explanatory and critical notes.

A study of the citations shows that St. Augustine prepared the way for the problem by emphasizing in some of his writings the

divine influx accompanying the administration of a sacrament and making the sacrament itself merely a kind of occasion of grace, and in other passages attributing real causality to the sacramental elements. This divergence furnished the basis for two schools of thought for many centuries. Alexander of Hales and St. Thomas championed the real efficacy of the sacraments, which has since become the universally recognized doctrine. However, from scholastic times theologians have debated the precise nature of the causality of the sacraments, whether immediate or only dispositive, whether physical, moral or intentional. Fr. Gierens asserts that until the sixteenth century St. Thomas was regarded as the defender of mediate dispositive (nowadays called intentional) causality, and it was only because of a change of interpretation on the part of Cajetan that the Angelic Doctor began to be set up by his followers as the champion of physical causality.

This little work of Fr. Gierens not only throws light on the subject with which it is explicitly concerned, but also helps toward a better understanding of the mode of casuality exercised by the humanity of Christ and the question whether the production of grace is to be considered an act of creation.

POETIC EXPERIENCE. An Introduction to Thomistic Aesthetic. By Thomas Gilby. Sheed & Ward, London and New York. Pp. 115.

In this thirteenth essay of the Sheed and Ward series of Essays in Order, Thomas Gilby, O.P., states his purpose at the outset of his work and then proceeds to deal with his subject. "This essay," he declares in his Introduction, "enquires whether a more direct way of knowing is open to us, and whether real things can be immediately and nobly experienced in themselves, without the go-between of abstraction, representation and argument; whether, in short, we can intimately possess things, not only thoughts about them." As his subtitle suggests, he follows St. Thomas's thought in dealing with the problem of poetic experience. He even goes so far as to adopt Thomistic expression and mood.

Logically, the author defines his terms. "The phrase 'poetic experience' is taken to cover all knowledge that seems in contact with the real: whether expressed in words, sounds, color, or heroic deeds; whether hidden in silence or lost in suffering." But, he adds, "By poets we mean not the artists only but the lovers; all who have felt spellbound whether by a scene, a person, a symphony, the drive of a yacht in a high wind, or the sense of the reason beyond reason for everything. Many have the heart of the poet, says George Eliot, without the voice." Poetic experience, therefore, is available to all.

In order to further show the nature of it, the author contrasts poetic experience with the ordinary activity of the reason. This rational knowledge is seen to be general, abstract, conceptual, unsatisfied and deliberate, but poetic knowledge is individual, concrete, real, complete in itself, an end not a means. "It comes as a moment of unpremeditated inspiration, an interruption to the calculating course of the reason." In esthetic experience are discovered the elements of desire, activity and sensation, thereby proving its reality and individuality. The nature of poetic experience is exposed further by the mind's desire for the whole—the concrete reality.

So we see that this argument which the author has considered is no easy one to define. The esthetic is always hard to express in words. But Father Gilby has treated the problem clearly and concisely. He has taken the metaphysically sublime and handled it in a clear-cut fashion. The essay is not only stimulating to thought but also exceedingly well written.

UNSERE LITURGISCHEN LIEDER. By Clemens Blume, S.J. Regensburg: Friedrich Pustet. 1932. Pp. 227.

Clemens Blume is the co-editor of *Analecta Hymnica Medii Aevi*, a monumental work which in 1932 comprised fifty-five volumes. The book under consideration, therefore, treats the subject of Dr. Blume's constant study, and sustains his reputation of being one of our outstanding scholars in hymnology.

The method of interpretation employed in this work is novel, affording of itself a new source of knowledge and a more comprehensive understanding of the realm of hymnody.

The author takes cognizance of the many works which have been written to explain the hymns of the liturgy, but proceeds to ask whether the explanations have always been correct and adequate. The author's novel method of interpretation has been chosen in order to give the hymns the most exact evaluation possible. The hymns treated are the Latin hymns of the Roman Brievary and Missal. Dr. Blume examines their beginning and place of origin, their formation and development, their content and form, their purpose and historical sequence—all upon a basis of deep research and exhaustive study. Accordingly we find three major divisions in the book: I. Part: Psychological and Historical Development of the Hymnody; II. Part: The Ferial Hymns; III. Part: The Festive Hymns up to the Ninth Century.

Literary Chat

The Fifth Series of *Heart Talks with Jesus*, compiled and edited by Rosalie Marie Levy (P. O. Box 158, Sta. D, New York City), suggests itself, both because of its admirable contents and its very attractive appearance, as a Christmas souvenir for friends among priests, sisters, or layfolk. The wee volume contains in its 180 gilt pages, within a suede leather jacket, an anthology of prose and poetry gems of great spiritual beauty and service.

Priests who are looking for a book of practical direction toward correct speaking, both in their public addresses and in private conversation, may be safely referred to *The Science and Art of Speech*, by Charles Robert Walsh, M.A., of the Department of Public Speaking, St. John's University, Brooklyn, N. Y. (Benziger Brothers, New York; 1935; pp. xix—193.)

The volume falls into four main divisions: 1. Voice Training; 2. Phonetics; 3. General Public Speaking; 4. Debate; Under each of these heads will be found direction that is at once comprehensive, practical, and simple. For instance, in the section on Voice Training, the mechanics of the vocal organ are explained in detail as well as the pitch, volume, quality, and sounds of the voice itself. Under General Public Speaking, all the elements of articulation, posture, gesture, construction of an address, delivery, kinds of speeches, and so forth, are discussed. The Phonetics chapters dwell on faults of speech and their remedies, all in a way to be easily understood and applied to one's individual case.

It is more and more desirable, particularly in these days of distinctive speaking over the radio, to cultivate correct and pleasing habits of public speaking, and Mr. Walsh's new volume is well designed to render definite service in this direction.

From the Ratisbon studios of Frederick Pustet comes a large, handsome *Psalterium Breviarii Romani* arranged for every day of the week, with an epitome from the Common of Saints. This quarto size (8x11 inches) volume is as fine a specimen of the bookmaker's art as one could ask for. Its generous dimensions, giving ample room for the large black and red letterpress, will commend the volume to those who on occasion may wish to turn from the smaller compact Breviary to one of such regal appearance as this *Psalterium*. (Frederick Pustet Company, New York.)

The Rev. Dr. James A. Carey, Professor of Sacred Scripture at St. Joseph's Seminary, Dunwoodie, has edited, with some obviously necessary and highly commended textual emendations, the Douai Version of the *New Testament*. The volume, which is printed in large type and measures 4½x6½ inches, contains 947 pages, and is offered in different bindings. It makes a very handy and attractive English New Testament for the use of clergy and laity. (C. Wildermann Company, New York.)

Within the field of Christian art, but in different sections of it, come two volumes that will prove of interest to priests.

The first, entitled *Christian Symbols*, is written and illustrated by Sister M. A. Justina Knapp, O.S.B. The author traces the history of religious symbols and explains the proper use of them as well as of symbolic colors. The information is not only authentic, but most interesting and useful also. Especially valuable are the exeedingly good line-drawings of the various symbols of the Old and the New Testament, the Three Divine Persons, Christ, the Cross and the Fruits of the Cross, various Monograms, of Our Lady, the Seven Sacraments, and the rest. This collection of beautiful and correct illustrations will be of distinct service to priests who have in mind the building or decoration of churches, or other Catholic art work. (The Bruce Publishing Company, Milwaukee.)

The second of these works is *Christian Art*, by Professor Charles Rufus Morey, of Princeton. It is a slim volume of 120 pages, 48 of which are given over to a good selection of half-tone reproductions illustrative of the text, which itself gives a brief and scholarly account of the five principal phases of

Christian art—early Christian or Hellenistic, Byzantine, Romanesque, Gothic, and Renaissance. The artistic tradition of our Western and Christian civilization is briefly interpreted in these chapters, which appeared originally in *Liturgical Arts*. (Longmans, Green & Co., London, New York, Toronto.)

Priests working in polyglot localities will find the new *Baptismal Ritual* (Benziger Bros.) a valuable help in their ministry of this sacrament. Besides the convenient size (7 x 5) and print, the questions, responses and prayers are given in Latin, English, German, French, Italian, Spanish, Polish, Bohemian, Lithuanian, Slovak, Slovenian, Croatian and Hungarian. Not the least merit of the present manual is the list of Scriptural and Christian names with their Latin forms, corruptions, nicknames and variations, so that the harassed priest will be able to recognize in their derivative or homely forms names well received in the Church. The name Pearl, for instance, as a baptismal name will cause the priest no hesitation if his Ritual tells him it is the equivalent of Margaret. The introduction by the Rev. Bartholomew Eustace, S.T.D., of St. Joseph's Seminary, Dunwoodie, N. Y., gives suitable information on baptism and further comment on the advantages of the present Ritual.

Information about baptismal names is given on a more elaborate scale in a volume brought out by Benziger Brothers, New York. (*Baptismal and Confirmation Names*, by E. F. Smith; pp. 280.) Names in alphabetical order are followed by their Latin form, feast day, dates, a reference to any representation of the saint in art. Patron saints of countries and those invoked in trouble or sickness are listed and a chronological list of feasts is given. We find Boy Scouts claiming a seventh-century patron in St. Armand. Every trade, form of sickness, profession, is referred to a patron saint—an edifying inheritance from times when all life was seen as spiritual and saints were like dear familiar companions in work, sickness and health. Nicknames are not overlooked. They are referred to their proper origin. The work is very interesting and instructive.

Both those who have and those who have not visited Therese Neumann will be interested in the latest developments at Konnersreuth. Friedrich Ritter von Lama, in his third book on the subject *Therese of Konnersreuth*—a New Chronicle—deals with the phenomena which have taken place in the last three years. The chronicle admits only the testimony of trustworthy witnesses and concerns itself not only with facts about Therese herself but also with the impressions of prudent visitors to Konnersreuth. The latest developments in the matter of the stigmata are set forth in some detail, and the state of exalted rest is described at length. Several conversions, attributed to Therese Neumann, are described through the mouths of the converts themselves and the book closes with the opinions of ecclesiastical and medical men of note. Bishop Kelly writes the introduction for Albert P. Schimberg's translation. In it he describes the impressions of his own visit to Konnersreuth where he found something good for his soul. Von Lama's vivid and sensible account of the "Sufferer of Konnersreuth" leaves the same pleasant memory with its reader. (Bruce Publishing Co., Milwaukee; 1935; pp. xiii—267.)

Ascetic writers speak of three stages in the way to perfection. To those of us who are still in the purgative stage, the language of those who seek to describe the unitive stage will ever be confused and unintelligible. Margaret D'Arbouze wrote *Traité de l'Oraison Mentale* (New Edition by D. B. Sodar, Desclée de Brouwer & Cie, 76 bis, rue des Saints Pères, Paris; pp. xxiii + 70) for one of her spiritual daughters who asked for instructions in the science of mental prayer. The holy abbess uses the legendary Phoenix to great advantage. Her application of the well known legend to mental prayer is original.

Even though the original language of this early seventeenth-century work is preserved in the present edition, the reading is not difficult. In fact, the quaint style rather adds to the charm of the treatise.

The short *Treatise on Mental Prayer* is followed by extracts of other writings of Marguerite d'Arbouze and several of her contemporaries. The extract from "At Holy Mass" brings to mind the words of St. Nilus: "If thou art a theologian, thou wilt pray truly. Wouldst

thou be a theologian, pray truly, and a theologian thou wilt be." The knowledge of theology which is evident in the writings of Marguerite d'Arbouze indicates that she "prayed truly".

Years ago Ernest v. Wildenbruch asked: "What has happened to the German laugh? Furrows and wrinkles have come that used to be unknown, hiding-places of depression, anxiety, weariness." —Has the German laugh perhaps come back since Hitler rules in Germany? If *Ce qui se passe en Allemagne* (written anonymously and published by Maison de la Bonne Presse, 5, Rue Bayard, Paris; pp. 214) is reliable, it will be long before a smile will chase away the "furrows and wrinkles" of a German countenance.

At first, one is apt to be a bit skeptical about the French version of what is transpiring in Germany, but when the facts contained in the Pastoral Letter of the German Bishops, written with "studied moderation," agree with the facts as presented by the author of *Ce qui se passe en Allemagne*, one can no longer be skeptical.

This little book is up to the minute in every way and will some day prove valuable to the student of history who would study Germany under the Third Reich.

Ce qui se passe en Allemagne graphically depicts the reactions of practically every class of people to the Hitler régime. It ought to be translated into English.

The Benedictine monks of Solesmes have this last year edited the *Liber Usualis* with the introduction and the rubrics throughout in English. The work is published by the Society of St. John the Evangelist, Desclée & Co., Tournai, Belgium. The thirty-odd pages of introduction, interpretation and pronunciation of the chant would serve as a text book for a concise course in Gregorian chant. The body of the volume of well over 1900 pages contains, with complete musical notation, the plain chant of the Mass and the Divine Office (with the exception of that of Matins for all but the highest feasts) throughout the year. The appendix contains the plain chant for the administration of Confirmation and Holy Orders and the more common chants for the Benediction of the Blessed Sacrament. The book is a masterpiece of the printer's art and a monument to the painstaking work of the monks of Solesmes and their love for the beauty of God's house.

The *Ceremoniale* of Van der Stappen has gone into its fourth edition. It has been brought into line with the most recent decrees of the Sacred Congregation of Rites by Dr. Aug. Croegaert, professor of Sacred Liturgy in the Major Seminary of Malines. The original *Ceremoniale*, which was the fifth in a series of five volumes of Sacred Liturgy, is, in this latest edition, published in two volumes, of which the first, *De Ministris*, appeared in 1933. The second volume of the *Ceremoniale* (in this edition) is subtitled *De Celebrante*. In it are collected all that pertains to this subject which was formerly, if more logically but less practically, placed here and there throughout the five volumes. The volume is divided into five sections: 1. the celebration of a private Mass (including the instructions for the celebrating of Mass by a priest who has lost one of his arms); 2. the celebration of a solemn Mass; 3. rubrics for other actions which take place in the course of the Sacrifice of the Mass—the consecration of hosts for Holy Communion or for the monstrance, bination, etc.; 4. offices that take place in the afternoon—Vespers, Office of the Dead, and Benediction; 6. the ritual for the feasts of the Purification, Ash Wednesday, Palm Sunday, the last three days of Holy Week, the vigil of Pentecost, the procession on the feast of Corpus Christi, and the processions in which the Litany is chanted. (H. Dessain, Malines, Belgas 9.80.)

In the war on disease science is interested not merely in preventives and cures, but also in the origin, nature and tendencies of the bacteria that cause the disease. This method of procedure has been applied to the field of Catholic Action by an unknown Irish priest in *A Manual of Catholic Action*. He begins with cataloguing forty erroneous systems. Each is clearly defined; its origin, tenets and peculiarities are pointed out, and the Church's attitude on the respective issues is definitely stated or quoted from recent

encyclicals. The second section deals with the general principles of Catholic sociology with the view of stimulating Catholic Action. The various forms of organized Catholic Action are briefly treated in the third part. This little manual will be quite useful to priests in examining the social conscience of their districts and in applying the proper remedies to the ills they discover. To laymen, whether Catholic or not, the little book will be quite serviceable as a guide book, designating the modern social pitfalls and the beautiful highway of Catholic social life. (M. H. Gill & Son, Dublin; pp. vi + 150.)

Amid the multiplying literature on adult education Dr. MacLellan's dissertation (*The Catholic Church and Adult Education*. The Catholic University of America, Educational Research Monographs, Volume VIII, No. 5, May 1, 1935. Washington, D. C. The Catholic Education Press. Pp. 125) is outstanding not only because of the dearth of distinctively Catholic studies on the subject but because of the author's broad and deep treatment of his thesis.

Non-Catholic students of adult education should find genuine interest in this scholarly and graphic survey of past and present Catholic activities, especially in the report on the recent notable achievements in the Diocese of Antigonish in Nova Scotia and the important labor forums of the National Catholic Conference on Industrial Problems.

To Catholic readers Dr. MacLellan's volume is a reason for rejoicing, emphasizing as it does the ever ancient, ever new solicitude of the Church for the progress of education and her perennial power to adapt current forces to divine purposes. The author's correlation of adult education with Catholic philosophy is a real contribution, particularly in view of the rather nebulous goal of some of the latest experimentation in the movement under discussion.

The practical scheme presented by Dr. MacLellan for the coördination of all possible resources for Catholic adult education is a challenge to immediate action.

From France comes another work on the Gospels (*Les Evangiles*, Tome II, *S. Luc et S. Jean*, by R. P. Tonna-Barthet). The Preface to St. Luke (pp. vii-xi) and that to St. John (pp. 193-196) state very concisely the traditional data concerning the origin and character of these two Gospels. The body of the work consists of a new translation, divided into sense paragraphs, each paragraph followed immediately by an unpretentious explanation which avoids the discussions of learned details, and aims above all at giving whatever the average reader needs for understanding the text. The expositions of the sections containing our Lord's moral and spiritual teaching often suggest the practical applications to life. This will help to make the work of greater value for readers anxious to know the Gospels not only as historical sources, but as means of edification, and to find in them guidance for their practical life. (Maison de la Bonne Presse, Paris.)

Textual criticism is not a very popular subject. It is dry, complicated and often confusing. And so while its fundamental importance is recognized theoretically, in practice it is often neglected or even ignored. In the new work by Father Vaganay (*Initiation à la Critique textuelle néotestamentaire*) he has succeeded in presenting us with a treatment, not only clear, but attractive, as well as full of solid knowledge. Under the guidance of our author, the reader will find a new interest in the textual notes of his Greek New Testament, and no longer look upon them as rather useless, learned ballast. Discussions of problems of textual criticism in a Commentary will not be skipped as tiresome but will take on new meaning and life. An introductory chapter acquaints the reader with the matter and object of textual criticism, the history of the manuscript text, and the history of the printed text. The last chapter illustrates the teaching of the book by means of some practical examples (Matt. 27: 16-17; Mk. 1: 6a; I Thess. 3: 2a). Bibliographical Notes (pp. 174-176) supplement the many references in the body of the work. This excellent treatise should find many readers. (Bloud et Gay, Paris.)

It is praiseworthy to make the Epistles of St. Paul which are so rich in doctrine, available for the priest's Sunday instructions by giving a fresh translation and an explanation of the portions used in the Liturgy. In Soubigou's *L'Enseignement de S. Paul dans les Epîtres de*

l'Année, the texts are presented in a logical order, and the reader is taken through the main points of the Apostle's teaching: St. Paul and his work; the mystery of the Son of God; Baptism, Confirmation and the Eucharist; the Mystical Body and the Charismata; the reign of grace; striving for holiness; the consummation. An alphabetical index of the subjects (pp. 303-306) as well as the list (p. 311) of the texts explained help to make the contents more accessible. So also the Liturgical table (pp. 307-309), mentioning the texts according to the use made of them in the Liturgy, contributes to make the work quite practical. The explanation, though brief, is very good, well informed, and it supplies all that is necessary for the proper understanding of the Apostle's thought. And though the reader will not find here a series of ready-made homilies or sermon plans, there is no doubt that one who studies the work will be able to give solid instructions on the Epistles of St. Paul, of great interest to the faithful and of great spiritual profit. (P. Lethielleux: Paris.)

The publisher was well advised in reprinting the valuable series of conferences, *A Call to Catholic Action*, from *The Homiletic and Pastoral Review*. Pastors will find the book a help in preparing not only sermons but lectures as well. Though the various conferences are assigned to the Sundays of the ecclesiastical year, the preacher need not so restrict himself in their use. He will find the material diversified enough to use on various other occasions.

How much good would result to the Church if the following lesson from the one of the conferences were carried out universally by both clerical and lay leaders:

"The reply of John should be graven upon the heart of every leader of Catholic Action: 'This my joy therefore is filled. He must increase, but I must decrease.' Never did merely human lips utter words more sublime!

"It is men who will take as their Patron John the Baptist who are needed as leaders in the cause of Catholic Action; men who will devote their whole soul to the advancement of the Kingdom of God; men who seek nothing for themselves; men who will not fear on all occasions to proclaim divine truths; men who will never allow their high purpose to be diverted by consideration of personal gain or glory; men who will be faithful to their trust."

In looking over the names of the contributors to the volume we recognize that in all cases specialists were chosen to deal with the respective subjects. Lay leaders, too, are happily included among the contributors.

A serious defect of the volume is the lack of an alphabetical index that would render the varied material more readily available. This defect should be remedied in the second volume. (Joseph F. Wagner, Inc., New York.)

Books Received

THEOLOGICAL AND DEVOTIONAL.

MORAL AND PASTORAL THEOLOGY. In 4 volumes. By the Rev. Henry Davis, S.J. Vol. I, Human Acts, Law, Sin, Virtue; pp. 361.—Vol. II, Commandments of God, Precepts of the Church; pp. 431.—Vol. III, The Sacraments in General, Baptism, Confirmation, Holy Eucharist, Penance, Indulgences, Censures; pp. 504.—Vol. IV, Extreme Unction, Holy Orders, Marriage, The Clerical State, The Religious State, Duties of Laypeople; pp. 386. Sheed & Ward, Inc., New York City. 1935. Price, $3.00 per volume.

OUR PART IN THE MYSTICAL BODY. By the Rev. Daniel A. Lord, S.J. The Queen's Work, St. Louis, Mo. 1935. Pp. 183.

FEASTS OF OUR LADY. By the Rev. James F. McElhone, C.S.C. Bruce Publishing Co., Milwaukee. 1935. Pp. 98. Price, $1.00.

STUDIES IN COMPARATIVE RELIGION. Vols. 4 and 5. Rev. E. C. Messenger, Ph.D., General Editor. Catholic Truth Society, London. 1935. Pp.: Vol. 4, 252, Vol. 5, 192. Price, 3/- each.

UNE MARTYRE DE 14 ANS. (Collection "Parvuli" No. IX.) Anne Wang De Ma-Kia-Tchoang. Par le R. P. Mertens, S.J., Missionaire en Chine. P. Lethielleux, Paris. 1935. Pp. 54. Prix, 5 *fr.*

LE TIERS-ORDRE DE SAINT FRANÇOIS D'ASSISE. Conférence Aux Novices. Par un Maître des Novices. P. Lethielleux, Paris. 1935. Pp. 274. Prix, 12 *fr.*

HEART TALKS WITH JESUS. Fifth Series. Compiled, edited and published by Rosalie Marie Levy, P. O. Box 158, New York, N. Y. 1935. Pp. 180. Price, $1.10 *postpaid.*

LE PSAUTIER LITURGIQUE. Par Dom Pierre De Puniet, Bénédictin D'Oosterhout. 1935. Tome I, Psaumes De David; pp. 874; Tome II, Psaumes Lévitiques et Psaumes Anonymes; pp. 874. Desclée De Brouwer et Cie, Paris. Prix, 90 *fr.*

A CHAPLAIN FOR MARY. By Edith Tatum. Parish Visitors of Mary Immaculate, New York City. 1935. Pp. 40. Price, 50 cents.

THE GREGORIAN CHANT MANUAL OF THE CATHOLIC MUSIC HOUR. By the Most Rev. Joseph Schrembs, D.D., Sister Alice Marie, O.S.U., and the Rev. Gregory Huegle, O.S.B. 1935. Pp. xxi—329. Price, $3.00.

THE MEANS OF GRACE. By Fr. L. A. McNeill and M. Aaron. St. Anthony Guild Press, Paterson, N. J. 1935. Pp. xi—250. Price, $1.00. Text exercises for use with "The Means of Grace". Pp. 40. Price, 15 cents.

NOT ON BREAD ALONE. By the Rev. Valentine Long, O.F.M., M.A. Second Edition. The Franciscan Press, St. Bonaventure, N. Y. 1935. Pp. 244.

PHILOSOPHICAL.

GOD AND INTELLIGENCE IN MODERN PHILOSOPHY. A Critical Study in the Light of the Philosophy of Saint Thomas. By Fulton J. Sheen, Ph.D., D.D., LL.D., Agrégé de l'Institut Superieur de Philosophie à l'Université de Louvain. With an Introduction by G. K. Chesterton. Longmans, Green & Co., London, New York, Toronto. 1935. Pp. . Price, $2.50.

HISTORY OF MEDIEVAL PHILOSOPHY. By Maurice de Wulf, Professor at the University of Louvain, Professor Emeritus of Harvard University, Member of the Academie Royale de Belgique. Translated by Ernest C. Messenger, Ph.D. Vol. I: From the Beginnings to the End of the Twelfth Century. Third English Edition, based on the Sixth French Edition. Longmans, Green & Co., London, New York, Toronto. Pp. xiv—317. Price, $4.50.

DIE ARISTOTELISCH-THOMISTISCHE PHILOSOPHIE. Vol. I, Logik und Naturphilosophie. Joself Gredt, O.S.B. B. Herder Book Co., St. Louis, Mo. 1935. Pp. xi—434. Price, $2.35 *net.*

LE CHRIST ET LE MONDE MODERNE. Par P. Andréas Engel. Traduit de l'allemand par G. Delagneau. P. Lethielleux, Paris. 1935. Pp. 92. Prix, 8 *fr.*

THE TEN COMMANDMENTS OF REASON. By the Rev. Isidore O'Brien, O.F.M. St. Anthony Guild Press, Paterson, N. J. 1935. Pp. 54. Price, 15 cents.

ESSAYS IN CULTURE. By the Rt. Rev. Monsignor John M. Wolfe, Ph.D., S.T.D. The Stratford Company, Boston, Mass. 1935. Pp. iii—322. Price, $2.50.

HISTORICAL.

ST. BENÔIT. Par Dom Ildefons Herwegen. Traduit par A. Alibertis et N. De Varey. Desclée De Brouwer, Paris. 1935. Pp. 250. Prix, 12 *fr.*

UNE JOURNÉE CHEZ LES MOINES. Collection "Pax" Vol. xxxix. Desclée De Brouwer et Cie, Paris. 1935. Pp. 160. Prix, 8 *fr.*